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the 1990s, the number of people with a mental health problem has increased by 50% (Mental Health Foundation 2000). The prevalence of mental health problems has increased in the general population, and the incidence of mental health problems has increased in the prison population (Mental Health Foundation 2000).

There is a growing awareness of the need to address the mental health needs of prisoners. The Department of Health (2000) has published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners. The Department of Health (2000) has also published a strategy for mental health services, which includes a commitment to improve the mental health of prisoners.

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**Thoughts on Holiness.**



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THOUGHTS ON HOLINESS,  
OXFORD.

Doctrinal and Practical.

BY  
W. A. COPINGER.

"Great is the mystery of godliness."—1 Tim. iii. 16.

LONDON:  
J. MASTERS AND CO., 78, NEW BOND STREET.  
1883.

141. n. 165.

LONDON :  
J. MASTERS AND CO., PRINTERS,  
ALBION BUILDINGS, BARTHOLOMEW CLOSE, E.C.



## PREFACE.

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THERE is scarcely a subject in the range of theology less understood than the scriptural doctrine of Holiness.

In the ensuing chapters the Author has endeavoured to put the subject in as clear and concise a manner as possible, and it has been his aim throughout to intertwine the practical portion with the doctrinal, so as to give to the work a devotional character.

It is hoped that its pages may help to cheer the weary-hearted and sad, and assist the Christian pilgrim on his way through the wilderness of this world to the eternal joys of the heavenly city.

That the LORD may bless the feeble effort, and sanctify these pages to His service, is the humble prayer of the Author.







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# THOUGHTS ON HOLINESS.

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## CHAPTER I.

### *The Nature and Meaning of Holiness.*

“WITHOUT controversy great is the mystery of godliness.”<sup>1</sup> Great indeed ! so great that it could not have entered into the heart of man to conceive it, had not God distinctly brought the mighty mystery under the light of the glorious Gospel. And though it be clearly revealed in the Holy Scriptures, yet is it not apprehended by the natural man ; for the natural man “receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.”<sup>2</sup>

Holiness is our calling as Christians, for

<sup>1</sup> 1 Tim. iii. 16.

<sup>2</sup> 1 Cor. ii. 14.

we are called to be saints,<sup>1</sup> and we wait for the LORD from heaven,<sup>2</sup> knowing that without holiness no man shall see the LORD.<sup>3</sup>

There is no attribute so frequently assigned to GOD, and yet so sparingly treated of in Scripture. Holiness in its broad sense means separation—dedication for peculiar use, and this meaning is applied either to persons or things. Thus the vessels of the tabernacle and the vestments of the priests were said to be holy, because they were separated from ordinary use, and appropriated to the service of GOD.<sup>4</sup>

Holiness as regards persons is said to be twofold, either relative and external, or habitual and inherent. The first signifies the peculiar relation of a person to GOD, such were called priests, or holy men ; the second signifies a separation from moral imperfection, that is, from sin and impurity. It has further been defined to be “the peculiar eminency of the Divine nature, whereby it is

<sup>1</sup> Rom. i. 7.

<sup>2</sup> 1 Thess. i. 10.

<sup>3</sup> Heb. xii. 14.

<sup>4</sup> Lev. xvi. 4 ; Ezra viii. 28.

separated and removed to an infinite distance from moral imperfection, and that which we call sin." But however true such definition may be in regard to GOD, it is too limited in its application to man, the primary idea suggested being negative, and holiness, as it is hoped shortly to show, is something far more than a mere negative condition.

Holiness may be regarded as the circle in which are confined all the moral perfections of the Divine nature, the goodness, the mercy, the justice, the patience, the veracity, and faithfulness of GOD. It is, in fact, the beauty and glory of the Divine nature, and the crown of all His other perfections. Therefore it is that the Scripture speaks of holiness as GOD's highest excellency. He is said to be glorious in holiness.<sup>1</sup> Holiness is called GOD's throne.<sup>2</sup> He sitteth upon the throne of His holiness. Heaven is called "the habitation of His holiness and of His glory."<sup>3</sup> The knowledge of GOD is called

<sup>1</sup> Exod. xv. 11.

<sup>2</sup> Ps. xlvii. 8.

<sup>3</sup> Isa. lxiii. 15.

the knowledge of the Holy One ;<sup>1</sup> and He is said to be holy in all His ways.<sup>2</sup> The seraphim and cherubim sum up the perfections of GOD in His holiness, "And one cried unto another, and said, Holy, Holy, Holy is the LORD of Hosts, the whole earth is full of His glory."<sup>3</sup> "And they rest not day and night, saying, Holy, Holy, Holy, LORD GOD Almighty, which was, and is, and is to come."<sup>4</sup>

We are made relatively holy, and are called upon to be habitually holy ; the former being our conformity to the nature of GOD, the latter being our conformity to the will and purpose of GOD. There is to be the active as well as the passive—the likeness as well as the image. The active living walk and conversation of the sons and daughters of the LORD GOD Almighty, must be the outward evidence of the glorious position of the sons of GOD.

Holiness is no mere state or condition,

<sup>1</sup> Prov. ix. 10.

<sup>2</sup> Ps. cv. 42 ; cxlv. 17.

<sup>3</sup> Isa. vi. 3.

<sup>4</sup> Rev. iv. 8.

and this is a matter we must ever keep prominently before us ; for if once we fall into thus regarding it, we shall ever be tormenting or flattering ourselves with the search for evidence of that condition. A holy state or condition in the ordinary acceptation of the term, is a myth. It is an idle creature of fancy. True holiness is the operation of our divine life in doing GOD'S will and commandments, and in doing such as He expressly directs to ourselves.

Holiness can never be apprehended aright unless we first are able to see it at its fountain head in CHRIST. The great mystery of godliness is GOD manifest in flesh.<sup>1</sup> This mystery is first seen developed in the *Person* of our blessed LORD—GOD manifest in flesh, and then seen developed in His mystical Body—still GOD manifest in flesh.

He who would be holy must have wrought out in him the holiness of GOD, for there is no such thing as true holiness apart from Him. As GOD is love, so the essence of

<sup>1</sup> 1 Tim. iii. 16.



holiness in man is love—the love of God reigning supreme in his heart; the love of his brother man overcoming selfishness in his walk and conversation. He must be conformed to the image of CHRIST, love the things He loves—hate the things He hates; desire above all that which He has promised, and rejoice in His will in all things; in short, he must live and “walk in the Spirit.” Holiness we can only receive out of CHRIST’s fulness. It is a thing already prepared and brought into existence for us in CHRIST, and treasured up in Him; for as we are justified by a righteousness wrought out in CHRIST, and imparted to us, so are we sanctified by a holiness wrought out and completed in CHRIST for us, and then imparted to us. All things pertaining to our salvation and sanctity are comprehended in the fulness that is in CHRIST, so that we must have them thence, or not at all. “It pleased the FATHER that in Him should all fulness dwell.”<sup>1</sup> And as the Apostle S. John says,<sup>2</sup> “of His

<sup>1</sup> Col. i. 19.

<sup>2</sup> S. John i. 16, 17.

fulness have all we received, and grace for grace."

He alone is "the way, the truth, and the life; no man cometh unto the FATHER but by" Him.<sup>1</sup> In Him we are "justified by faith," and at peace with GOD;<sup>2</sup> out of Him all virtues, all obedience, all holiness are literally nothing worth; we stand exposed, helpless, destitute, and forlorn, to the avenging tempest of the wrath of GOD, "a fiery deluge and without an ark."

<sup>1</sup> S. John xiv. 6.

<sup>2</sup> Rom. v. 1.

## CHAPTER II.

*The Condition of being in the flesh.*

MANY erroneous ideas of holiness arise from not understanding the nature of the word "flesh" as used in the Scriptures, and confounding it with "sin." It is a common delusion to limit the phrase "being in the flesh" to the condition of being sinful, or being addicted to please the sensitive appetite. But though true so far as it goes, this definition is too limited a meaning to attach to the phrase.

It cannot be limited to the body. In 2 Cor. vii. 1 reference is made not only to filthiness of the flesh, but also to filthiness of the spirit; and the LORD mentions to the Jews the lusts of their father the devil.<sup>1</sup> The expression "in the flesh" includes all sinful

<sup>1</sup> S. John viii. 44.

lusts and corrupt unholy affections. In this sense is the phrase used in the Galatians,<sup>1</sup> where we have a list of these, called *works* of the flesh, some of which it is clear may and do find expression in creatures having no body, no connection with flesh in their personal constitution. It is true, indeed, that in man's embodied state, so to speak, the influence of the body must give a bias and tone to those lusts and passions which have their special root in the spirit or soul, towards things external and earthly. But if man's pride, selfishness, and ambition, for instance, are in this life turned towards things earthly or bodily, yet it could not be said that these lusts had their origin in the body. All lusts, affections, and passions have their seat and root in the soul or spirit—mere body is not capable of any of these, any more than it is capable of thought, or of moral good or evil. But as man is composed of spirit, soul and body, so united that the one powerfully influences the other, he

<sup>1</sup> Gal. v. 19—21.

has undoubtedly propensities and passions by the influence of the body which receive excitement from it, and in the gratification of which he has pleasure by means of his body. Perhaps, however, the most powerful of all are the spiritual lusts, such as pride, hatred, malice, envy, deceit, which are common to man in his corrupt fallen state.

Temptation is often addressed to every part of man's being. For instance, contemplate how the first sin entered in as recorded in Genesis. The forbidden fruit looked good and pleasant to the eye of our first parents. They were tempted through the medium of their bodily senses, but it is clear that more than this drew them from their standing. They desired also to be wise, and as God, knowing good and evil. This desire could not be ascribed to the body, it was addressed to the soul, or intelligent part of man.

It is a grievous error to suppose that sin has its root in the body. If this were so,

how could fallen angels<sup>1</sup> have sinful lusts and propensities? having no bodies in which sin could have root. Further, if this were the case, then when the soul was separated from the body it could have no sin.

Being in the flesh is an expression like "body of sin."<sup>2</sup> This latter does not mean the human body alone, but that whole system of corrupt principles, propensities, lusts, and passions, which have since the fall possessed man's nature, and co-extend and are commensurate with all the human powers and faculties.

By flesh, then, is usually meant the nature of man as it is corrupted by the fall of Adam, and propagated from him to all his posterity in that corrupt state by natural generation; and therefore to be in the flesh is to be in a natural state, as to be in the spirit is to be in a new state by the life of CHRIST dwelling in us.<sup>3</sup> The corrupt nature is called flesh, because it is received by carnal generation,

<sup>1</sup> S. Jude 6.

<sup>2</sup> Rom. vi. 6.

<sup>3</sup> Rom. viii. 9.

and the new nature is called spirit because it is received by spiritual regeneration.<sup>1</sup> "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."<sup>2</sup>

Sin is a property of the flesh, or something that dwells in the flesh, and therefore cannot be the flesh itself. The flesh is that which lusteth against the spirit, and is ever in antagonism to it.

Our old nature is called in Scripture by various names. It is called in some places "the old man,"<sup>3</sup> in others "the flesh,"<sup>4</sup> and in others again, "the body of sin,"<sup>5</sup> and "the

<sup>1</sup> S. John iii. 8. The term "spiritual regeneration" is not quite accurate, as spiritual is opposed to carnal, and there can be no carnal regeneration. So the term "baptismal regeneration" is objectionable, because there is no other regeneration than by baptism, and it is only justifiable because of the denial of the quickening efficacy of that sacrament, and the irregular use of the word regeneration.

<sup>2</sup> S. John iii. 6.

<sup>3</sup> Eph. iv. 22; v. 6; Col. iii. 5—10.

<sup>4</sup> Gal. v. 19—22, 24.

<sup>5</sup> Rom. vi. 6.

body of this death.”<sup>1</sup> These all signify the same thing. And so the new nature is referred to under various expressions in the New Testament. It is called the “new man,”<sup>2</sup> the “mind,”<sup>3</sup> the “spirit.”<sup>4</sup>

<sup>1</sup> Rom. vii. 24; Col. ii. 11.

<sup>2</sup> Eph. ii. 15; iv. 24; Col. iii. 10.

<sup>3</sup> Rom. vii. 25.

<sup>4</sup> Rom. viii. 4—10; Gal. v. 17.



## CHAPTER III.

*Effects of the fall.—Original Sin.*

HOLINESS to the LORD must have a basis whereon to rest. It presupposes our reconciliation to GOD, our justification by the forgiveness of sins, and impartation of righteousness.

When the first man Adam came from the hand of the Creator, and stood erect in the beauty of innocence,—being made upright in the image of GOD, no sin was imputed to him. He was accounted righteous in GOD's sight, and could do the will of GOD sincerely immediately he was acquainted with it.

So soon, however, as he disobeyed the command of his GOD, and fell from his state of innocence, he lost the likeness in righteousness, destroyed the image of GOD's holiness,<sup>1</sup> and became dead in sin. The

<sup>1</sup> The word "goodness" seems more applicable to

original tendency to righteousness was replaced by the opposite tendency and declivity to evil.

It was ordained in the counsel of God that man should transmit his human nature to his posterity. It was to be transmitted as it existed in him. If then he had continued holy, a holy nature might have been transmitted ; if, however, he became sinful before the transmission of that nature, as was unhappily the case, then a sinful nature only could be transmitted. Hence when Adam begat children they were in his sinful nature,—they were in his likeness,—the fountain of human nature had become poisoned at its source. “Can a fountain send forth at the same place sweet water and bitter?”

This transmission of an evil nature by natural generation is the doctrine of original

the creation state than the word “holiness ;” “holiness” being rather referable to our regeneration state—to the life which is received in baptism—the resurrection life of CHRIST. It is in this life that the holiness of GOD is manifested rather than in the other.

sin. "I was shapen in iniquity, and in sin did my mother conceive me."<sup>1</sup> "We were by nature children of wrath."<sup>2</sup> Truly, "by one man sin entered into the world, and death by sin; and so death passed upon all men."<sup>3</sup> "By one man's disobedience many were made sinners."<sup>4</sup>

In the fallen condition of our first parents then, we all enter this present world, and our death in sin proceeds from the guilt of the first sin of Adam (in whose loins were all his posterity,) and the sentence pronounced against it.

We are by nature dead in trespasses and sins,—Adam's sins,—we are born in his likeness, corrupt like himself, for the whole race lies under the evils which were entailed by his sin upon the world. Even before the law sin was, as S. Paul says, in the world, though "sin is not imputed where there is no law; nevertheless death reigned from Adam to Moses, even over them that had not sinned

<sup>1</sup> Ps. li. 5.

<sup>2</sup> Eph. ii. 3.

<sup>3</sup> Rom. v. 12.

<sup>4</sup> Rom. v. 19.

after the similitude of Adam's transgression."<sup>1</sup> Those died who could not have transgressed the command which Adam disobeyed, or the law which Moses subsequently issued. They not only partook of the original sin, but they transgressed the unwritten law of conscience, and had to pay the penalty of sin. Clearly the whole race has partaken of the corruption which Adam's sin introduced into the world.

Birth in a condition of alienation from GOD is the lot of every one of Adam's offspring. Our will is free, and there is no compulsion to do evil, but the tendency of our spirit is naturally perverted to that which is corrupt and evil. The fault is our own, for it is in the exercise of our own choice and freewill we do that which we know to be contrary to the righteousness of GOD. The heart of man is a fountain of uncleanness, out of which continually proceed all evil thoughts of wickedness and sin.<sup>2</sup> Therefore all men are guilty before GOD, and liable

<sup>1</sup> Rom. v. 13, 14.

<sup>2</sup> S. Matt. xv. 19; S. Mark vii. 21; Jer. xvii. 9.

to His just judgment. The sentence of death has been passed on the sinner, this sentence we have made our own, and death eternal from the presence of GOD is consequently the lot of our earthly inheritance.

And such must have continued to be our lot had not GOD in His infinite love and mercy provided a means whereby our guilt might be cancelled, whereby we might be reconciled to Him, and obtain full and entire remission of His just judgments. Our redemption from bondage was wrought by the SON of GOD, who having taken our nature under the circumstances of the Fall—taken that nature which required to be cleansed—being “made a curse for us,” paid the penalty due to Adam’s transgression, and ransomed us from sin and punishment, wrath and curse. His death was the price of our redemption, His sacrifice upon the Cross was a full, perfect, and sufficient sacrifice and atonement for the sins of the whole world, and thereby we were reconciled to GOD.

In this wonderful sacrifice mercy and truth

meet together, righteousness and peace embrace each other. It was devised and carried out, this plan of salvation and deliverance for us, in order that GOD might be just whilst He justified the believer in JESUS. It proclaims glory to GOD in the highest, peace on earth, and goodwill towards men. Love is the essence of the sacrifice,—a love surpassing thought, but a love in perfect consistency with a holiness which cannot look upon iniquity. It is the love of the Almighty GOD, Who has not exerted His omnipotence in silencing or overstepping the claims of justice, but in meeting them and fulfilling them. It is a love which sits enthroned on that mercy-seat, which rests on eternal truth, and whose very nature it is to hate all evil.

It might at first sight seem difficult to discover any way in which the love and mercy of GOD could be displayed to man. The omnipotence and unbounded power of GOD would make every gift easy to Him. The pardon of the sins committed by such feeble mortals as ourselves would not seem so great

for an omnipotent sovereign. He had but to speak the word and this would have been all-sufficient. But GOD knew the heart of man. He knew what his reasonings would be, and He prepared a work of mercy which took the ground as it were from under his feet. His was not the benevolence which gives an unmissed mite out of a boundless store ! It was a self-sacrificing love which can bear no earthly comparison. GOD so loved the world that He gave His only-begotten SON for its salvation. Herein was displayed a goodness and a love as much superior to any human goodness or love as GOD is above man, or as the eternal happiness of the soul is above this fleeting existence.

As S. Paul says, "If through the offence of one many be dead, much more the grace of GOD, and the gift by grace, which is by one man, JESUS CHRIST, hath abounded unto many. And not as it was by one that sinned, so is the gift : for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one

; offence death reigned by one ; much  
they which receive abundance of grace  
of the gift of righteousness shall reign in  
y one, JESUS CHRIST."<sup>1</sup>

life, like a fountain rich and free,  
Springs from the presence of the LORD ;  
and in Thy light our souls shall see  
The glories promised in Thy word.

ue life, that blessed and eternal life  
is only to be found in GOD, came into  
world in the Person of our blessed LORD.  
Word was made flesh and dwelt among  
all of grace and truth. He took upon  
self our nature uniting it with His Di-  
nature in one Person, that, by the ope-  
n of His indwelling Spirit, we might be  
n Him and He in us.

l life previously put forth had been but  
hadow and type of that life which now  
ured ; for then it was that GOD put forth  
hand again to the creature which He  
originally created in uprightness, but  
had turned in His hand like a deceitful

<sup>1</sup> Rom. v. 15—17.



bow, and had corrupted the ways of the holy God, marring and defacing His image, and introduced a new birth into the perishing organisation of the human race. The eternal SON of GOD was both the bringer of this true life, and was Himself that life.<sup>1</sup> By His death we were reconciled to GOD, who raised Him from the dead for our justification, and thus "by the righteousness of one the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."<sup>2</sup>

<sup>1</sup> S. John xi. 25; xiv. 16.

<sup>2</sup> Rom. v. 18.

## CHAPTER IV.

**Reconciliation, Redemption, and Resurrection  
Life.**

ONE of the ends of CHRIST's Incarnation, Death, and Resurrection was the bringing in of a new mode of existence for man. He became man, taking upon Himself our nature, that He might communicate to us His Divine life by union and fellowship with Him. His communication is an act of grace, and no act of our own can enable us to produce in ourselves this holy nature. No power can bring out of the natural the spiritual. They are antagonistic, they have not the same origin,—one has its rise in the fallen creature, man; the other in the new Man, the second Adam, the LORD from heaven.

Our LORD's Incarnation had the effect of raising our nature to a dignity it never before

had, because the human nature thenceforth stood not alone, but was joined to the Divine in an inseparable union—in a union mysterious but real. There was no mingling of the two natures, but a taking of manhood into GOD, and uniting it in one Person. GOD, Who was, and is for ever very GOD, became very Man. He was born Emmanuel, GOD with us.

By the taking of the nature of man unto Himself, human nature was sanctified in its union, and in His Person brought into obedience to the Will of GOD. And more than this, in this ineffable condescension of our LORD we have the assurance of His fellow-feeling with us in all our trials of every kind. He has shared our griefs.—He knows what we have to bear, having borne all and far greater evils and trials Himself on earth. On Him we can lean and look for help when all is dark and dreary. As one has most pathetically said :

“ When gathering clouds around I view,  
And days are dark and friends are few,

On Him I lean, who not in vain,  
Experienced every human pain ;  
He knows my wants, allays my fears,  
And counts and treasures up my tears."

the fact of the Incarnation rests our  
idence in Him as our Mediator, Inter-  
or, and High Priest—"For we have not  
High Priest which cannot be touched  
the feeling of our infirmities, but was in  
oints tempted like as we are, yet without  
1

He took the condition of the most tried  
all creatures, that no creature might be  
to say, I am not able to do the like ;  
every reason for doubt or despair might  
removed ; that the love of GOD to the  
t wretched of His creatures, to all man-  
and every man, might be displayed ;  
the power of the HOLY GHOST to sus-  
under every trial, against every enemy,  
it be shown forth, and a complete reve-  
n of deliverance, redemption, and right-  
ness made for the whole world. CHRIST

<sup>1</sup> Heb. iv. 15.

took our place, He suffered for us in our stead. He was perfected through suffering by the HOLY GHOST. He lived the bondman under the law, being in subjection to His parents; then the freeman from His baptism. He trod the path of suffering as the servant—the deacon of all; He rose from the dead as the Melchisedek of God—the priest with an endless life, ever living to make intercession for us.<sup>1</sup> He kept all the law of GOD, and perfectly fulfilled all righteousness, and having been a flesh-subduer He became a spirit-quickener.

One great end of the Incarnation was, as we shall presently see, that GOD might communicate His holiness to the spiritual seed that should be born of Him, and in Him, by His Spirit as the last Adam, the quickening Spirit, and that as we have borne the image of the earthly man, so we might also bear the image of the heavenly, in holiness here, and in glory hereafter.<sup>2</sup> The natural man brings forth his offspring according to his

<sup>1</sup> Heb. vii. 3, 17, 25.

<sup>2</sup> 1 Cor. xv. 45, 49.

e by that natural power with which GOD  
ed him at his first creation, when He  
"Be fruitful and multiply ;"<sup>1</sup> and so the  
nd Adam, consecrated and blessed of  
as the beginning of the new creation,  
geth forth His offspring new-born accord-  
o His image by the Spirit. "As many,"  
S. John, "as received Him, to them gave  
power to become the sons of GOD, even  
them that believe on His Name, which  
born not of blood, nor of the will of  
flesh, nor of the will of man, but of  
." <sup>2</sup> And as S. Paul says, "We are the  
manship of GOD, created in CHRIST  
unto good works."<sup>3</sup>

y His death He freed Himself from the  
of our sins imputed to Him, and which  
had borne for our sake. Our corrupt  
ral state, called in Scripture the old man,  
crucified together with CHRIST, that the  
of sin might be destroyed in us. Our  
pt nature is not therefore destroyed or

<sup>1</sup> Gen. i. 28.

<sup>2</sup> S. John i. 12, 13.

<sup>3</sup> Eph. ii. 10.

put away by any act of our own, but by our entering into that death which is already wrought out for us by the death of CHRIST, as is signified by our baptism, wherein we are buried with CHRIST by the application of His death to us.<sup>1</sup>

By His resurrection He took possession of spiritual life for us. He who had sanctified our nature in His person, sought and received at His ascension in its glorified condition, the might of the Spirit of GOD. He received the HOLY GHOST as a gift for those whom the FATHER would give Him, and who should be joined unto Him by unity of life and spirit.

The community of life which had before existed between the FATHER and the SON during His humility, was thenceforth established between the glorified CHRIST and mankind. And thenceforth was man rendered capable of being taken into the fellowship of that eternal life which was in the FATHER, and was manifested unto us by the

<sup>1</sup> Rom. vi. 4 ; Col. ii. 12.

The way was opened whereby man become incorporated into the mystical of CHRIST, and be made partaker of life, and by the continual and effectual union of the HOLY GHOST, moulded and fashioned according to His likeness, and finally raised to His glory.

The human spirit cannot impart its substance to another, but this limitation does of course apply to the Divine Spirit. The mystery of the Trinity extends itself to the life of CHRIST. As the one Spirit is the FATHER and the SON, so does He impart life both from the FATHER and the SON. He also impart the life of the SON incarnate glorified to the members of the Church. The first man Adam was made a living soul, so "the last Adam was made a quickener" (i.e., life-giving or life-imparting) <sup>1</sup>.

He received by GOD's Almighty power the life of infinitely diffusing His life. His human nature became life-giving, quick-

<sup>1</sup> 1 Cor. xv. 45.



ening, and spiritual; and in baptism by the operation of the HOLY GHOST this life is imparted to the creature. It is the very life and strength of the Second Adam,—of Him Who is “perfect GOD, and perfect man, of a reasonable soul, and human flesh subsisting.”

The nature of this life, its essential attributes and its operations are not capable of verbal demonstration, nor can the nature of the union which it brings about be fitly described. But we know that there is no union so close as that between CHRIST and the regenerate creature, which is brought about by this one life. The similitude employed in Scripture is being one with CHRIST and one another as CHRIST is one with the FATHER. So our blessed LORD prayed, “That they all may be one, as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as We are one; I in them,

and Thou in Me, that they may be made perfect in one."<sup>1</sup>

This is a union indissoluble—a union which nothing but the judgment of GOD on apostasy can sever, "neither life, nor death, nor things present, nor things to come, nor principalities, nor powers, nor height, nor depth, nor any other creature."<sup>2</sup>

The main aim of the bestowal of the HOLY GHOST was that He might quicken in us the image of GOD lost in Adam, but brought out in perfection and consummate beauty in CHRIST. He was given to quicken in the soul of every elect one a spirit whose power and work should be to reveal in us CHRIST the hope of glory, to overcome the old man with his corruptions, and to renew us after the image and likeness of GOD in righteousness and true holiness.

Our life is not now apparent and visible, it is hid with CHRIST in GOD, but in the resurrection we shall be manifested sons of GOD with that glory wherewith CHRIST also

<sup>1</sup> S. John xvii. 21—23.

<sup>2</sup> Rom. viii. 38, 39.

was manifested, and therefore it is written, "Behold, what manner of love the FATHER hath bestowed upon us, that we should be called the sons of GOD ;"<sup>1</sup> and, "when He who is our life shall appear, we shall also appear with Him in glory."<sup>2</sup>

"JESUS, my Redeemer, lives,  
And His life I yet shall see ;  
Bright the hope the promise gives,  
Where He is I too shall be.  
Shall I fear then? Can the Head  
Rise and leave the members dead?"

The gift of the HOLY GHOST on the day of Pentecost was the means whereby we became capable of partaking of His life—His resurrection life—His holiness. The HOLY GHOST is the Spirit of holiness, and thenceforth the Divine Power which had manifested holiness in CHRIST was effectual to work out holiness in those that are His.

We are said to be quickened together with CHRIST, even when we were dead in sins, and to be raised up together, yea, and to be

<sup>1</sup> 1 S. John iii. 1.

<sup>2</sup> Col. iii. 4.

to sit together in heavenly places in  
ST JESUS as our Head, while we con-  
upon earth in the mortal.<sup>1</sup>

resurrection was our resurrection to  
fe of holiness, as Adam's fall was our  
to spiritual death. And by union with  
ST we partake of that spiritual life which  
ook possession of for us at His resur-  
n, and thereby we are enabled to bring  
the fruits of the Spirit.

oker in his "Ecclesiastical Polity,"<sup>2</sup> re-  
g to the truth we have just considered,  
rites :—"To all things He is life, and  
n light *as the Son of God*; to the Church,  
ight and life eternal, by being made the  
of Man for us, and by being in us a  
UR, whether we respect Him as GOD,  
man. Adam is in us as an original  
of our nature, and of that corruption of  
: which causeth death: CHRIST as the  
original of restoration to life. The per-  
Adam is not in us, but his nature, and

<sup>1</sup> Eph. ii. 1, 5, 6; Col. ii. 13; iii. 1.

<sup>2</sup> Book v., chap. lvi. s. 7.

the corruption of his nature derived into all men by propagation ; CHRIST, having Adam's nature, as we have, but incorrupt, deriveth not nature, but incorruption, and that immediately from His own person, into all that belong unto Him. As therefore we are really partakers of the body of sin and death received from Adam, so, except we be truly partakers of CHRIST, and as really possessed of His Spirit, all we speak of eternal life is but a dream."

And further on he says,<sup>1</sup> "Doth any man doubt but that even from the Flesh of CHRIST our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of His Blessed Body? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with His Body which is incorruptible, and that His (Body) is in ours as a cause of immortality, a cause by removing through the death and merit of His Own Flesh, that which hindered the life of ours. CHRIST is therefore, both as

<sup>1</sup> Ibid. s. 9.

d as man, that true vine whereof we  
iritually and corporally are branches.  
ture of His bodily substance with ours  
g which the ancient Fathers disclaim.  
mixture of His Flesh with ours they  
of, to signify that our very bodies,  
*mystical conjunction*, receive from that  
cacy which we know to be His ; and  
dily mixtures they borrow divers simi-  
rather to declare the *truth* than the  
of coherence between His sacred  
and the sanctified bodies of saints."

## CHAPTER V.

*The Sacrament of Baptism.*

IN the Sacrament of Baptism then our union with CHRIST is effected. It is the application of CHRIST's resurrection to us as well as His death. We are raised up with Him in it to newness of life, as well as buried with Him; and we are taught thereby that because He died unto sin once, and liveth unto GOD, we should likewise reckon ourselves "to be dead indeed unto sin, and alive unto GOD through JESUS CHRIST our LORD."<sup>1</sup>

In Thee, our glorified, exalted Head,  
Our flesh is buried and our sins are dead :  
In Thee we rise to seek the things above ;  
And who shall part us from Thy wondrous love ?

Although it is true that a man is justified by his faith that CHRIST died for him, and that faith is counted to him for righteousness,

<sup>1</sup> Rom. vi. 10.

he is justified through the Blood of  
 he cannot receive the power to sub-  
 or obtain deliverance from its power,  
 planted in the likeness of CHRIST's  
 until he has put on CHRIST, until he  
 buried with Him, and raised together  
 m. And this can be effected only in  
 , when the union with the Head is  
 , and the merits of CHRIST are im-  
 and His life imparted.

who are baptised into JESUS CHRIST  
 ised into His death.<sup>1</sup> "Our old man  
 ed with Him."<sup>2</sup> "He that is dead, is  
 om sin,"<sup>3</sup> justified from sin. Death is  
 littance; from the time that he is  
 is justified; that "like as CHRIST was  
 rom the dead by the glory of the FA-  
 ven so we also should walk in newness  
 b the very life of CHRIST in Heaven.  
 sm is truly a "death to sin," because  
 s us with CHRIST in His "death to  
 d makes us partakers of His risen Life,

om. vi. 3; Col. ii. 12.  
 om. vi. 7.

<sup>2</sup> Rom. vi. 6.

<sup>4</sup> Rom. vi. 4.



and therefore the Apostle exhorts us to reckon ourselves to be dead indeed unto sin, but alive unto GOD through JESUS CHRIST our LORD."<sup>1</sup> And this is the reason why the Apostle calls upon us to walk in newness of life. "How shall we," he says,<sup>2</sup> "who are dead [or rather "who died"] to sin, live any longer therein? Know ye not, that so many of us as were baptised into JESUS CHRIST, were baptised into His death? Therefore we are buried with Him by baptism into death; that like as CHRIST was raised from the dead by the glory of the FATHER, even so we also should walk in newness of life." The Apostle evidently here refers to a sacramental death of the natural, for a few verses further on,<sup>3</sup> he adds, "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto GOD, as those that are alive from the dead." By a *sacramental* death

<sup>1</sup> Rom. vi. 11.<sup>2</sup> Rom. vi. 1—4.<sup>3</sup> Rom. vi. 12, 13.

is meant a death effected by union with CHRIST in His death, and not a death to sin in the sense of sin being annihilated, or being actually powerless in the person so dead. The baptised man is made a partaker in this death that he may by virtue thereof, and of the risen life of which he is a partaker also effectually live a life of deadness to sin, and fruitfulness to God, but it is clear that the death referred to by the Apostle, was a reason why they should mortify sin, not the actual complete mortification of it. They were to reckon themselves dead to sin, in order that sin might not reign in them.<sup>1</sup> They have "put off the old man with its deeds," and have become the "Temple of the HOLY GHOST," and "the Members of CHRIST," and as having received the spiritual circumcision, were washed, sanctified, and justified in the Name of the LORD JESUS, and by the Spirit of our GOD.<sup>2</sup>

<sup>1</sup> The same figure occurs in Coloss. iii. 3—5. "Ye are dead: *mortify therefore* your members which are upon the earth."

<sup>2</sup> 1 Cor. vi. 11.

The grace of Regeneration is that in the Kingdom of GOD answering to original sin in the Kingdom of evil. We are "born again." It is a change unique, and is distinguishable from every other change in a man's spiritual state, "Except a man be born again, he cannot see the Kingdom of GOD," "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD."<sup>1</sup> And truly as Bishop Beveridge says, "there is no other way of being born again of water, as well as of the Spirit, but only in the Sacrament of Baptism." Water is the outward and visible sign, and is necessary for the Spirit's operation.

In the Sacrament of Baptism the new nature of CHRIST is implanted in us for the purpose of counteracting and replacing the old nature, and it is in body, soul, and spirit the seed of a new and everlasting life.

Luther in his Homily on Baptism, recognises this great truth, "You should not regard, therefore," says he, "the hand or mouth of

<sup>1</sup> S. John iii. 5.

the minister who baptises, who pours over the body a little water which he has taken in the hollow of his hand and pronounces some few words (a thing slight and easy in itself, addressing itself only to the eyes and ears, and our blinded reason sees no more to be accomplished by the minister); but in all this you must behold and consider the word and work of GOD, by whose authority and command Baptism is ministered, Who is its Founder and Author, yea, Who is Himself the Baptist. And hence has Baptism such virtue and energy (as the HOLY GHOST witnesseth by S. Paul,) that it is the laver of Regeneration,<sup>1</sup> and of the renewal of the HOLY GHOST; by which laver the impure and sentenced nature which we draw from Adam is altered and amended."

<sup>1</sup> Titus iii. 5.

## CHAPTER VI.

*Regeneration.*

NATURALLY the soul is dead to GOD and alive to sin. This state must be reversed, and the soul become dead to sin and alive to GOD. Such is the purpose of our restoration. It is not so much a change of nature as a death of one nature and life of another. For the gift of GOD in baptism is death and life, death of the old man, life of the new. It is not the restoration of Adam's nature to its original innocence, nor the bringing again the natural life into subjection to GOD. Improvement of the natural was not the work for which CHRIST suffered. His work was rather the taking of it to pieces and building it over again. What says the Apostle? "In CHRIST JESUS neither circumcision avail-eth anything, nor uncircumcision, but a new

creature."<sup>1</sup> Not the old nature circumcised nor uncircumcised, neither restrained or modified or allowed to develope, nor the old creature curtailed or perfected is the mighty work of CHRIST, but a new condition of the whole creation is the result revealed to us.

It is a translation from that condition or constitution of human nature in which Adam was created, and which through his transgression has become corrupt and subject to death, into that condition and constitution of the same human nature in which CHRIST was raised from the dead, and which is incorruptible, and immortal, and divine. It is the impartation of a new life, the resurrection life of CHRIST, a life distinct from that derived from the first Adam. The life derived from him is put to death, buried with its affections and lusts, nailed to the Cross of CHRIST, and the grace given to us in baptism is in the first place, that we should be and remain dead to that old nature.

<sup>1</sup> Gal. vi. 15.

The change which comes upon the sinner through regeneration is not an alteration in the original elements of his being, any more than the fall of our first parents caused a change in their original constitution as creatures. It is a change of condition only. What man was created, that which constituted him a human being, he must remain under all forms of his existence. In regeneration his constitution as man remains unaffected, but his condition is changed. A new principle of life has been given. The new nature comes in the form of life—"life from the dead;" and not in the sense of "life and conversation," a continuance of active being, but in the form of a living principle irrespective of action, though capable of action, and a course of life afterwards. Life is the condition in which the living subject fulfils its functions according to the law of its existence. A principle of life, a condition of existence we receive from our first parents. A NEW PRINCIPLE OF LIFE—a new condition of existence is received when the spirit

is quickened with the life of CHRIST in regeneration. It is brought into a new phase of existence, previously unknown, being rendered capable of the functions of spiritual life by the continual presence and operation of the HOLY GHOST. Then is commenced a new phase of personal existence, even as when our blessed LORD was begotten by the HOLY GHOST in flesh, it was the commencement of the personal existence of GOD and man in one CHRIST.

It is clear that in order that the new creature may live with CHRIST above, he must be dead with CHRIST below. Sin must have no more dominion over him, as death has no dominion over CHRIST. "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."<sup>1</sup>

We are renewed in spirit and understanding by that "one spirit," which evermore renews those who by Him are baptised into the one Body; and we must adopt the habits

<sup>1</sup> Rom. vi. 6.



and course of life of that new man which according to GOD is created in righteousness and true holiness.

The regenerate creature is no longer under the law alone which gave commandment but gave not power, but under grace, and the promise of the Gospel is, "I will put My law in their inward parts, and write it in their hearts, and will be their GOD, and they shall be My people."<sup>1</sup> So that "what the law could not do in that it was weak through the flesh," is accomplished by the "grace and truth which came by JESUS CHRIST."<sup>2</sup>

We are debtors still, but not to the flesh which is corrupt, "whose work is sin and whose end is death," but to Him who has delivered us from the Egyptian bondage of the flesh, and exalted us to a new position in the creation of GOD, and given us the spirit of adoption whereby we cry, "Abba, FATHER."<sup>3</sup>

<sup>1</sup> Jer. xxxi. 33.

<sup>2</sup> S. John i. 17.

<sup>3</sup> Rom. viii. 12—15.

## CHAPTER VII.

*The Life which is hid with Christ in God.*

so much for the origin of our life which is hid with CHRIST in GOD,"<sup>1</sup> and of which we are partakers in baptism by the operation of HOLY GHOST. But the operation of GOD is not here ; we require constantly to be sanctified that we may be holy unto the LORD, and this sanctification is the work of HOLY GHOST by whom we must live and be holy.

When we be joined to CHRIST, made one with Him through the one Spirit of life indwelt in us, our hearts will no longer be left under the power of sinful inclinations, but they will be endued with a power and propensity to holiness by the Spirit of CHRIST dwelling in us, and inclining us

<sup>1</sup> Col. iii. 3.

to spiritual things and to lust against the flesh.

In this our new nature the law of the Spirit of life becomes the law of our being so long as we abide in CHRIST, ruling in us and purifying our thoughts, regulating our affections, directing them to heavenly objects, inspiring us with holy words and works, the fruits of righteousness and true holiness in us. For the Spirit of CHRIST is not only the "LORD and Giver of Life," but its sustainer—He dwells in us and supplies to us from CHRIST the powers of the world to come. As the Spirit of Life He puts forth in the spirit of man all those fruits which are proper to the human spirit when quickened and inspired by the life of GOD. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance,"—these are the impulses and functions of the spiritual life, and are truly the "fruit of the Spirit."<sup>1</sup>

The power of bringing forth these fruits is the power of the Spirit of CHRIST in men

<sup>1</sup> Gal. v. 22, 23.

ving temples of His Spirit, so that  
s the immediate principal agent of  
good works, and they are CHRIST's  
pecially, who effectuates all our work  
l for us, and yet they are our own  
fellowship with Him by whose light  
er our faculties act ; so that we are  
e all our works to GOD in CHRIST,  
k Him for them as free gifts. Thus  
only can it be truly said that all do  
move and have their being in GOD.<sup>1</sup>

nnot think a gracious thought,  
cannot feel a good desire,  
hou, Who call'dst a world from nought,  
power into our hearts inspire ;  
ien we in Thy Spirit groan,  
hen we give Thee back Thine own."

tegrity of the individual man is not  
ed or impaired by the presence and  
of the HOLY SPIRIT, any more  
constitution as man was superseded  
ed by the impartation of the new  
the fruits of the Spirit enumerated

<sup>1</sup> Acts xvii. 28.

above become the dispositions and affections and motives of the individual man, and are put forth within the limits of his existence by the quickening operation of the HOLY GHOST, making the characteristics of the man to be loving, peaceful, gentle, good, and so on.

The righteousness that CHRIST wrought out for us by His obedience unto death is imputed to us in baptism for our justification. It is called the righteousness of GOD,<sup>1</sup> because it was wrought by One who is GOD as well as man. And that we may be assured of our reconciliation we receive the spirit of adoption through CHRIST whereby we cry, "Abba, FATHER."

And this spirit of adoption teaches us that if we be the children of GOD, then are we heirs of GOD and joint heirs with CHRIST, and that the law of the spirit of life that is in CHRIST JESUS makes us free from the law of sin and death. No words can describe the lofty position which the Apostle here

<sup>1</sup> 2 Cor. v. 21.

points out, "Behold, what manner of love the FATHER hath bestowed upon us, that we should be called the sons of GOD; therefore the world knoweth us not, because it knew Him not."<sup>1</sup> "Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is; and every man that hath this hope in him purifieth himself even as He is pure."<sup>2</sup> The hope of being like Him,—the hope of translation is purifying,—this is yet future; but oh! what dignity has already been put upon us—"now are we the sons of GOD." Sons of Adam who have borne the image of the earthly advanced to bear the image of the heavenly. This is a glory which surpasses all understanding. The glory is now hidden, but it is nevertheless there.—It waiteth for revelation unto the day of the manifestation of the sons of GOD, when they shall come to the eternal enjoyment of all the riches, the joys, the honour and the glory

<sup>1</sup> 1 S. John iii. 1.<sup>2</sup> Ib. iii. 2, 3.

of sonship—heirship with CHRIST our glorified Head. Well might the Apostle John exclaim, “What manner of love the FATHER hath bestowed upon us !” for from Him truly proceeds the blessing. The love expressed by this name, FATHER, has no parallel ; it had no beginning, and it will have no ending ; it is from everlasting to everlasting—bringing with it out of its infinite ocean all the streams of grace which make glad the city of GOD, and never stopping till it return with all the happy objects of His love to the same great ocean again.

No theme can move our stony hearts as can the love of GOD ; no power is so effectual as this for lifting us up out of ourselves. As one thinks on His marvellous love as displayed to His sinful creatures, and meditates on all it leads to, he is constrained to sing aloud :

“ As pants the hart for cooling streams,  
When heated in the chase ;  
So longs my soul, O GOD, for Thee,  
And Thy refreshing grace.

“For Thee, my GOD, the living GOD,  
My thirsty soul doth pine ;  
O when shall I behold Thy Face,  
Thou Majesty Divine?”

We cannot too deeply meditate upon the ineffable love of GOD in having thus called us into the fellowship of the glory of His only begotten SON, in having made us His children by adoption and admitted us to share with the CHRIST of GOD the glories of eternal blessedness. “FATHER, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory,”<sup>1</sup>—yes, and share it. No words can express the fullness of heart which must animate every child of GOD as he meditates on the love of GOD in CHRIST, especially too when he remembers that all this honour thus brought home to him, is according to the FATHER’S covenant purposes ; for “whom He did foreknow, them He also did predestinate to be conformed to the image of His SON, that He might be the first-born among many brethren ; moreover, whom

<sup>1</sup> S. John xvii. 24.



He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified."<sup>1</sup> What shall we say to this? "As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness,"<sup>2</sup> for "Thou wilt show me the path of life; in Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore."<sup>3</sup>

"Though faith and hope may oft be tried,  
We ask not, need not, aught beside,  
So safe, so calm, so satisfied,  
The souls that cling to Thee."

Our SAVIOUR is our all, He is the fountain of life, and the voice which is as the sound of many waters proclaiming over it, "Every one that thirsteth, come ye to the waters."<sup>4</sup> He proclaims pardon for sin, He came not to call the righteous, but sinners to repentance, He came to seek and to save that which was lost. And what is that weight of guilt which can

<sup>1</sup> Rom. viii. 29, 30.    <sup>2</sup> Ps. xvii. 15.

<sup>3</sup> Ps. xvi. 11.

<sup>4</sup> Isa. lv. 1; S. John vii. 37.

from mercy,—His mercy? The very  
 is degrading to the dignity of the  
 , and injurious to the holy love which  
 ed it, and to the unstained truth which  
 ounced its all-sufficiency.

tue of our new birth, our heavenly son-  
 live henceforth and act above all the  
 nature, by a higher principle of life  
 ; given to Adam in Paradise, even by  
 and His Spirit living and acting in us.  
 a new creation, for we are the work-  
 of GOD created in CHRIST JESUS  
 od works; and as the Apostle says,  
 man be in CHRIST, he is a new crea-  
 d things are passed away; behold, all  
 e become new.”<sup>1</sup> Not a reformation

. v. 17. The better translation would pro-  
 from the rendering in the Vulgate, “If  
 CHRIST, new creature, [then] ancient  
 way; behold all things are become  
 chrysostom says, “Behold a new soul  
 (renewed,) and a new body, and a new  
 promises new, and covenant, and life, and  
 , and all things new absolutely. For  
 Jerusalem below, we have received that  
 which is above; and instead of a material

of the natural state, but a new state in CHRIST.

This does not mean that henceforth man is influenced in some particular way by motives addressed to his natural affections. Far from it. He is not a mere natural man striving to keep the Law of GOD, as the Jew might be, but he is one who by union with CHRIST, has become a new creature, partaker of a different life, member of a new body, joined to a new Head, builded on a new foundation; in a word, a new being derived from CHRIST his living Head, living because CHRIST lives, eternally living because He eternally lives, raised again, because He is raised again.

temple, have seen a spiritual temple; instead of tables of stone, fleshly ones; instead of circumcision, baptism; instead of the manna, the LORD'S body; instead of water from a rock, blood from His side; instead of Moses or Aaron's rod, the cross; instead of the promised land, the kingdom of heaven; instead of a thousand priests, one High Priest; instead of a lamb without reason, a spiritual Lamb. With these and such like things in his thoughts, he said, 'all things are new.' But all these things are of GOD by CHRIST, and His free gift."

## CHAPTER VIII.

### *Holiness unattainable in a Natural State.*

WE are first passive and then active in the great work of mystical union. We are first apprehended of CHRIST, and then we apprehend CHRIST.

Truly holiness is not of the creature, but of GOD by the Spirit. It cannot be attained in a natural state. It can only be in a new state by faith in CHRIST. And this is so because we must be born again of water and of the Spirit, or else we cannot enter into the Kingdom of GOD. At the very best Adam's soul was but as it were the soil on which the seed of the Spirit was intended to be cast.

Holiness is beyond righteousness. It is righteousness and something more. Righteousness may be manifested by the servant, but holiness by a son of GOD only, for it is

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conformity to GOD in spirit, which be wrought by the HOLY GHOST. short the manifestation of the Divine man.

The holiness of GOD comprises blessed quality and in infinite power. It is not limited to purity, justice, goodness, righteousness, or love. In all these, appropriating them, so that and sending them forth again stamp its own image, becoming the source of power and efficacy of them all. In this sense, it is the very essence and the unsearchable and incomprehensible and as seen in Him it is godliness. His peculiar attribute, inherent in Him if seen in any of His creatures must have been derived from Him.

The holiness we must live to is in CHRIST. Holiness is already brought into existence for us in CHRIST, and treasure in Him. We must receive of it in CHRIST's fulness, for as we are justified by righteousness wrought out in CHRIST.

ated to us, so we are sanctified by such  
fications as are first wrought out and  
leted in CHRIST for us, and then imparted  
s. Like as our natural corruption was  
uced originally in the first Adam and  
agated from him to us, so our new  
re and holiness is first produced in  
IST and derived from Him to us, or as it  
propagated. This is the meaning of the  
nd Adam being termed a quickening or  
iving Spirit.

## CHAPTER IX.

*Christ formed within.*

WE must not imagine we can produce holiness anew in ourselves or can form or work it out of our own hearts. This has been a source of serious error. The striving of man through many generations has been the modification of his own corrupt nature, and the begetting in himself a condition of holiness through the mastery of his own sinful lusts. He has thought that though he be justified by a righteousness wrought out by CHRIST, yet he might be sanctified by a holiness wrought out by himself. In other words he has been foolish enough to imagine that having begun in the spirit, he might be made perfect by the flesh. But the idea is a delusion and snare. There is no other way by which we can be quickened in holiness than by receiving

nature, and no way by which we can in holiness but by abiding in CHRIST. is our being in CHRIST and having T Himself in us, not merely by His sal presence as He is GOD, but by such e union as that we are in reality one and one flesh with Him.<sup>1</sup>

s is the essential characteristic of this sation, the character which makes it as .postle says, far more glorious,<sup>2</sup> the lling of GOD. Is it not CHRIST formed CHRIST the actor, the doer, using us truments whereby He may act? Let ware of the temptation to substitute hing external for that which the eye of ernal looks for. His eye looks to see rious impress of His Blessed SON with- uring our LORD's last night on earth, id, speaking of the Spirit of Truth, He is is one of the three mystical unions which e the chief mysteries in religion. The other the union of the Trinity of Persons in one God- nd the union of the Divine and human nature Person, JESUS CHRIST, both GOD and Man. or. iii. 8.



"dwelleth with you, and shall be *in* you,"<sup>1</sup> and the Apostle Paul prayed that the Spirit might strengthen the Ephesians in the inner man, in order that CHRIST might dwell in their hearts by faith.<sup>2</sup> The special glory of the new creation, the work effected on the Day of Pentecost was the indwelling of God.

The cross of CHRIST is put upon us that He may be formed within. Conformity to JESUS brings with it fulness of joy, and the hope of it is an active and a lively grace, for "every one that hath this hope in him purifieth himself even as CHRIST is pure."<sup>3</sup> This is the great goal set before us,—likeness to CHRIST. The desire of each should be to feel more of the power of the cross of CHRIST, to crucify within the body of sin, and to know more of the power of the risen JESUS, that there might be a real growth into Him.

Forgiveness of sin first, then holiness, is the Divine order. The one is necessary before the other can be seen. First is displayed the mercy of GOD, then may be seen consecration

<sup>1</sup> S. John xiv. 17.    <sup>2</sup> Eph. iii. 16, 17.    <sup>3</sup> 1 S. John iii. 3.

to His service. So S. Paul says, "I beseech you therefore, brethren, by the *mercies* of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."<sup>1</sup>

If we enter not truly into what CHRIST has done for us, we cannot see what He desires from us. If we see part only of His work, we cannot enter into the glory of it. If we rest in CHRIST's righteousness imputed to us, and CHRIST's substitution for us, and do not press forward to the knowledge of CHRIST formed in us, we are committing the Galatian sin. The imputation of CHRIST's righteousness in us, leads forward to receiving also from Him inherent actual personal righteousness. The change within commences here. The formation of CHRIST within is begun in the mortal. We are said to be already "risen with Him," to be "alive from the dead," to be partakers of newness of life, all signifying that CHRIST upon His ascension into glory became the fountain head of a new life

<sup>1</sup> Rom. xii. 1.

which those who believe and are united to Him partake of, and who walking here as He walked, led by His Spirit shall hereafter enter into the fulness of His glory.

This present change of the saints into the image of CHRIST by beholding His glory, like Moses' change of countenance from beholding the glory of GOD,<sup>1</sup> is a spiritual work effected in the inner man. "GOD, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of GOD, in the face of JESUS CHRIST."<sup>2</sup>

CHRIST and His holy law is written in the fleshly heart, the spirit of man by the operation of the HOLY SPIRIT is set in its proper place of dignity and authority, the body is made obedient to the law of holiness which is enthroned in the spirit. The law of sin and death in the flesh is put to silence by being crucified to its natural appetites, our members which are upon earth are mortified, in short the life of CHRIST is made manifest

<sup>1</sup> Exod. xxxiv. 29.

<sup>2</sup> 2 Cor. iv. 6.

the putting of the life of nature to death. It is all the operation of the formation of CHRIST within, or the putting on CHRIST. It is also the action to which the Apostle refers when he says, "Always bearing in the body the dying of the LORD JESUS, that the life also of JESUS might be manifest in our body. For we which are always delivered unto death for JESUS' sake, that the life also of JESUS might be manifest in our mortal flesh."<sup>1</sup>

The same idea is expressed in the Colossians, where circumcision is made equivalent to the cutting off of the body of the sins of the flesh, the "bearing about with us the dying of the LORD JESUS CHRIST," being set forth in these words: "In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from

<sup>1</sup> 2 Cor. iv. 10, 11.

the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses ; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross ; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.”<sup>1</sup> All men ought to look upon their fleshly life as crucified with CHRIST, and to feel that they are dead with Him, buried and risen, saying with Paul, “I am crucified with CHRIST : nevertheless I live ; yet not I, but CHRIST liveth in me : and the life which I now live in the flesh I live by the faith of the SON of GOD, Who loved me, and gave Himself for me.”<sup>2</sup>

The formation of CHRIST within, which is the true growth of holiness, has ever been the work resisted from the beginning.<sup>3</sup> God’s

<sup>1</sup> Col. ii. 11—15.

<sup>2</sup> Gal. ii. 20.

<sup>3</sup> “My little children, of whom I travail in birth again until CHRIST be formed in you, I desire to be present with you now, and to change my voice ; for I stand in doubt of you.”—Gal. iv. 19, 20.

the giving of CHRIST for all men is acknowledged and praised. His *future* giving of the Kingdom in possession, forward to with hope, but His *present* formation of CHRIST within us is

The LORD looks for the fruit of past in the present, and until the present is entered into, the work must still remain so.

CHRIST shall have been formed *in* us, shall come in glory to be manifested as the LORD, GOD *with* us. This is the full which tells of GOD, things past, present, future, an ever glorious sound which go forth unto the ends of the earth, up the dark places thereof, making barren places to blossom as the rose, every hillock straight. The three witnesses, the Cross, the Spirit, and the Father; CHRIST *for* us, CHRIST *in* us, CHRIST *with* us. The three great R's of Redemption, Regeneration, and Reconciliation!

## CHAPTER X.

*Christ in us, the hope of glory.*

THE great mystery of Godliness, for generations hidden, but revealed by the LORD and His Apostles, is CHRIST in us, the hope of glory.

IN CHRIST we have the hidden treasure of all spiritual riches which are offered us in the Gospel. In the Epistle to the Ephesians,<sup>1</sup> they are spoken of as the "unsearchable riches of CHRIST." And in that to the Colossians,<sup>2</sup> the Apostle distinctly asserts that all the treasures of wisdom and knowledge are hid in CHRIST. The reason is evident, because CHRIST is the Head of the Church, and from the Head, as from a fountain, all life and spiritual motion in the inferior members is derived. Not only do we derive every indwelling grace from Him, but also the grace

<sup>1</sup> Eph. iii. 8.

<sup>2</sup> Col. ii. 3.

of Divine acceptance unto life eternal, so far as we are reckoned in CHRIST the Head, and are found clothed with the garment of His perfect righteousness. In CHRIST therefore all our riches are laid up, in CHRIST is all our hope of glory.

This mystery of CHRIST in us the hope of glory is more fully expressed in other scriptures. It is called the "glory of His grace,"<sup>1</sup> the "riches of His grace, wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His Will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times He might gather together in one all things in CHRIST, both which are in heaven and which are on earth; even in Him in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will, that we should be to the praise of His glory."<sup>2</sup>

<sup>1</sup> Eph. i. 6.

<sup>2</sup> Ib. i. 7—12.



CHRIST in us is *now* the hope of that glory which shall hereafter be revealed. The *hope* of glory—the highest form of expectation in the future. Hope of glory! Thoughts pass from what we have—from what we are, to what we wait for—to what we shall be. Pause one moment, and consider; do we realize this mystery? this mystery of CHRIST within—manifesting the life—the holiness of GOD, and being the quickening power of our thought, word, and action in the present state, and the hope of glory in the future. Do we realize that notwithstanding our low estate, we are called to manifest the Divine nature—the love, the grace, the devotedness, that were in JESUS, seeing that we are indwelt of the same Spirit, the Spirit which was given by the FATHER to the SON?

We might well doubt had we not God's blessed word to depend on, but after all it is less a mystery of wonder than it is a mystery of grace and love. The thought that we are thus one with CHRIST, that He dwells in us and that we dwell in Him, by no mere figure

of speech, but by unity of life, real though mysterious, if we did but realize it, might well hold our eyes waking in the night, and cause our hearts to bound with joy and gladness all the day.

And why are we thus endued with His life and filled with His Spirit? Is it not that by faith we may live that life here, and following His blessed footsteps, may be eventually conformed to His perfect image and likeness,—that we may go from strength to strength till every one appear before GOD in Zion? Yes truly, but the finite understanding cannot grasp the infinitude of GOD. CHRIST in us—who are regenerate in soul and spirit. His sons by adoption and grace, veiled in the mortal, and waiting for the manifestation of the sons of GOD.

Ah! how eager—how fervent should be the longings of the saints of GOD for the putting off of the body of humiliation, and being clothed upon with a body like unto their LORD's glorious body.

“GOD, Who commanded the light to shine

out of darkness,"<sup>1</sup> says the Apostle, "hath shined in our hearts, to give the light of the knowledge of the glory of GOD in the face of JESUS CHRIST," "but," as he adds, "we have this treasure in earthen vessels." It was concealed even in JESUS, Who appeared in the weakness of our nature, in the likeness of sinful flesh. Yet was He essentially the brightness of the FATHER's glory, and the express image of His Person. And with us the earthen vessel may contain the treasure for a time, but it is not fit to be, and cannot be its permanent abode, and we know that we who have been made like unto CHRIST in the body of humiliation, shall be made like unto Him in the body of His glory. The manner is still a mystery, for we know not what we shall be, but only that "we shall be like Him, for we shall see Him as He is."<sup>2</sup>

Till the revelation of CHRIST's glory all His people must wait for theirs. Not till He shall appear shall we become like Him,

<sup>1</sup> 2 Cor. iv. 6, 7; Col. iii. 4.    <sup>2</sup> 1 S. John iii. 2.

and see Him as He is,—not till He cometh shall He be glorified in His saints, and admired in all them that believe,—not till the LORD Himself shall descend from heaven shall the dead in CHRIST rise, and the living be changed.<sup>1</sup>

The hope of glory held out to us is an essential part of the gospel, which otherwise would be no good news to us. The calling is not to suffering only,—not to suffering as an end, but to this as a means, a preparation for the glory to succeed. The character of the SAVIOUR is but half told out in His work in the flesh, and upon the cross. His glory began when He ascended up on high, leading captivity captive, and receiving gifts for men ; and His glory which then began waiteth yet for its manifestation both in Him the Head, in His body the Church, and in the whole creation which “waiteth for the manifestation of the sons of GOD.”

It were no glory to the SAVIOUR to tell that “He was despised and rejected of men,

<sup>1</sup> 1 Thess. iv. 16, 17.

a man of sorrows, and acquainted with grief,"<sup>1</sup> if we tell not also that the LORD "will divide Him a portion with the great, and He shall divide the spoil with the strong."<sup>2</sup>

The one end and consummation of the purpose of GOD as revealed in His Holy Word is to exhibit man as His own image, reflecting His justice, mercy, righteousness, holiness, goodness, love, holding dominion over all the other works of His Hands. In the faith of this, all the saints of old lived and died. They trusted in GOD, they believed His revealed purpose, and were convinced that the purpose of GOD would be ultimately achieved. In this faith they confessed themselves strangers and pilgrims on the earth, knowing that GOD had prepared for them a city. And they all died in faith not having received the promises, GOD having provided some better thing for us, that they without us should not be made perfect.<sup>3</sup>

And the "better thing for us" is the hea-

<sup>1</sup> Isa. liii. 3.

<sup>2</sup> Isa. liii. 12.

<sup>3</sup> Heb. xi. 13, 40.

venly Jerusalem, the general assembly and church of the first-born enrolled in Heaven, the throne of GOD, the fellowship of the spirits of just men made perfect, JESUS the Mediator of the new covenant ratified in His own Blood.<sup>1</sup>

In the faith of these substantial hopes and promises we are called to live, in the expectation of their speedy accomplishment all our plans are laid, all our conversation ordered.

If our expectation were founded only on what we see around us, we should have no certain hope. But we are building on no uncertain ground. Our anchor is cast "within the veil," fixed on the Rock of Ages. Our trust is in GOD, in the unchangeable One, even in Him Who keepeth His promises for ever.

And in this hope we should have joy. Joy, because we know that the LORD is now polishing and shaping the living stones of Zion, for their place in His Eternal Temple, that our redemption draweth nigh, and is

<sup>1</sup> Heb. xii. 22—24.

is the root of one of the most  
atives to holiness. The glory is  
ninitely before us, and we are  
by to walk worthy of so great an  
RD Himself endured all for the  
Him,<sup>1</sup> and we must need quite  
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blessed hope is ours !  
ere on earth we stay,  
than taste the heavenly powers,  
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e resurrection near,  
: in CHRIST concealed,  
His glorious presence here  
then vessels filled."

<sup>1</sup> Heb. xii. 2.

involved in the appearing of the LORD glory and the gathering of His saints unto Him. This is the desire of Him Who seated at the right hand of the FATHER—that He may leave His FATHER's Throne, and take His Bride unto Himself. And as that moment approaches, there is joy in the heart of JESUS, and this desire and joy is partaken of by the Bride. It is indeed the joy with which He comforts the mourners in Zion, the members of His Body under the trials that endure. And this joy is the evidence of communion with CHRIST, the rejoicing of our hearts which we are to hold fast, firm unto the end. Let us not deceive ourselves. If we are abiding in Him by faith, the joy of the LORD is necessarily be our joy. The branches of the Vine receive the virtue of the Vine. The members of the Body partake of the life of the body, the mind of the Bridegroom is as the Bride, for he that is joined unto the LORD is one spirit.

The truth of CHRIST dwelling in us, the hope of glory, is most important to be



mind, for it is the root of one of the most powerful incentives to holiness. The glory is kept ever prominently before us, and we are sustained thereby to walk worthy of so great an end. Our LORD Himself endured all for the joy set before Him,<sup>1</sup> and we must need quite as much to sustain us as He had.

“O what a blessed hope is ours !  
While here on earth we stay,  
We more than taste the heavenly powers,  
And antedate that day,  
We feel the resurrection near,  
Our life in CHRIST concealed,  
And with His glorious presence here  
Our earthen vessels filled.”

<sup>1</sup> Heb. xii. 2.

## CHAPTER XI.

**Holiness received out of Christ's fulness.**

WE are complete in CHRIST ; He is GOD's unspeakable gift, our wisdom, righteousness, sanctification, and redemption,<sup>1</sup> and in all of them as He dwells in us without increase or diminution, He is perfect from the first. It is we who cloud the lustre of His presence ; we who check the HOLY SPIRIT within us, and impede the perfecting of the mortal for its change into the immortal. For CHRIST in us remains the same.—He is the same yesterday, to-day, and for ever ; eternally the Holy One of GOD. Into Him we were baptized, and by the HOLY GHOST He dwells in us.

It is clear, therefore, that as holiness is the peculiar attribute of GOD, our holiness must be received out of the fulness of CHRIST,

<sup>1</sup> 1 Cor. i. 30.

ion with Him, or not at all, "Of His s have we all received, and grace for"<sup>1</sup>

the fulness of the new man, all that al nature and life whereby we live to in holiness is in CHRIST, and is so urably fixed in Him, that we cannot ce of it except we be joined to Him, ave Him abiding in us. "Truly our ship is with the FATHER, and with His [ESUS CHRIST."<sup>2</sup> God is light; if we in the light as He is in the light, we fellowship one with another. Hence ay infer that our fellowship with God CHRIST includes also our having light, alking in it holily and righteously.

liness is no less than an essential condi- or effectuating that salvation which is rel by faith in CHRIST. For as justifica- the gift of the Spirit to dwell in us, the ge of adoption, are gifts and privileges e attainment of the exalted condition ich we are called in the creation of

<sup>1</sup> S. John i. 16.

<sup>2</sup> 1 S. John i. 3.

GOD, so also are the conformity of our spirits to the law of GOD and the fruits of righteousness and holiness with which we are filled by JESUS CHRIST, necessary for the fulfilment of the Apostolic injunction, "work out your salvation with fear and trembling."<sup>1</sup>

Though we are not saved by our own good works, for these in themselves could never have procured salvation for us, yet we are saved *to* good works as fruits and effects of the free gift of GOD, whereby we have entered into a state of salvation. It is a part of the work of CHRIST in effecting our deliverance, that we should be delivered from the bondage of works ; but the object of this deliverance was not that we might have liberty to sin with impunity. We are delivered that we may fulfil the perfect law of liberty, by serving in newness of spirit.— Indeed, holiness in this life must be deemed such a part of our salvation as to render it an absolute requisite to make us meet to be partakers of the inheritance of the saints in

<sup>1</sup> Phil. ii. 12.

heavenly light and glory, for without holiness we can never see the LORD.<sup>1</sup>

It is a delusion to imagine that salvation consists, not in holiness, but in forgiveness of sin, and deliverance from everlasting punishment only. If ever GOD and CHRIST give salvation, holiness will be one part of it. If CHRIST wash us not from the filth of our sins, we have no part in Him.<sup>2</sup>

Would we be seated with CHRIST in heavenly places, and yet be dead in sin, aliens from the life of GOD, bereft of His image, deformed by the image of Satan? Such is not the condition of existence purchased for us by the Blood of CHRIST. Our life is hid with CHRIST in GOD, that we may know that our citizenship is above. We may deny our standing as children, and become reprobates, but children we must continue; for it is GOD's act which has made us such, and not our own, and as children we shall be hereafter judged.

The life of those who can cry "Abba, Father," must be a life of holiness, for the life

<sup>1</sup> Heb. xii. 14.

<sup>2</sup> S. John xiii. 8.

must be lived in CHRIST. In the adopted children must be seen the holiness of the FATHER, sought out and obtained for them through the sacrifice and glory of the only begotten SON. So far as we abide in Him we are complete in Him, and visible to GOD only as in Him, and thus the sunshine of the FATHER'S smile ever rests on His adopted children, because it is ever shining in all its fulness and glory on Him in Whom they are.

It is in vain to trust to CHRIST for remission of sins without any regard to holiness, for the two benefits are inseparably joined in Him. All those who are freed from condemnation by CHRIST, and have been incorporated into His mystical Body, are by the sanctifying operation of the indwelling Spirit of holiness, enabled to walk holily, i.e., not after the flesh, but after the spirit.

Some to their eternal confusion, seek only remission of sins by faith in CHRIST, and holiness by their own endeavours, according to the terms of the law. But it is impossible to live to GOD in-holiness except we be dead

to the law, and live only by CHRIST living in us by faith. That faith which receives not holiness as well as remission of sins, justification and life from CHRIST, will never sanctify, and therefore it will never bring us to the perfection which it is GOD's purpose to bring us to.

GOD's way of bringing men from sin to holiness of life is first to make them know of His love, and that their sins are blotted out.

And what can fix the love of man if gratitude to JESUS cannot? He has everything in Him that can win the heart. He has beauty to engage love, blessings to increase it, and glories to bind it for evermore. Whatever is charming in any earthly object, whatever is an object for admiration or love, is but a ray from Him, and should lead to Him. It is but a beam to point out the matchless grace of Immanuel. No devoted act which sinks the selfishness of man, but is inspired by His love. No gracious thought passes through the creature's mind but what is inspired by the goodness which is in JESUS. And so with the loveliness of heavenly objects.

The saints and angels, and the countless hosts of heaven have nothing beautiful, but what the love of JESUS has put upon them. He is the LORD and giver of all their glory. How glorious then must He be ! Every look of faith discovers in Him some new attraction, and fixes the heart more firmly to the SAVIOUR of mankind.

When GOD gave the ten commandments on Mount Sinai, He first showed Himself to be their GOD Who had given them a sure pledge of His salvation by their deliverance from Egypt. And during all the time of the Old Testament, GOD was pleased to make the entrance into the covenant to be by circumcision, which was not only a sign, but also a seal of the righteousness of faith whereby GOD justified His people while they were considered as ungodly.<sup>1</sup> Further, in the time of the Old Testament, GOD appointed divers washings, and the blood of bulls, and goats, and the ashes of an heifer, sprinkling the unclean, to prepare and sanctify them for other

<sup>1</sup> Rom. iv. 11, 15.



parts of His worship in His Tabernacle and Temple; to figure out His purging their consciences from dead works by the Blood of CHRIST that they might serve the living GOD.

This was a figurative sanctification, taking the word sanctification in a broad sense as comprehending all things that prepare for the service of GOD, chiefly the remission of sin.

As with the shadow so with the reality. GOD still uses the same method. Under the New Testament, He first loves us, and washes away our sins by the Blood of CHRIST that He may make us priests to offer sacrifices of praise, and all good works to GOD, even the FATHER. He takes us into His service by washing away our sins in baptism; He feeds and strengthens us for His service by making us partakers of His Body and Blood, and He exhorts us to live in holiness to Him, because He has already loved us, and our sins have been pardoned and remitted.

The life of holiness is referred to in Scrip-

ture under many phrases, "living by faith,"<sup>1</sup> "walking by faith,"<sup>2</sup> "faith working by love,"<sup>3</sup> "overcoming the world by faith,"<sup>4</sup> "quenching all the fiery darts of the wicked by the shield of faith."<sup>5</sup>

This living and walking by faith is no mere stirring up or encouragement to our duty by such principles as we believe in, for if so, S. Paul must have thought he lived by faith, while yet a zealous Pharisee, but as he himself shows, this life of faith consists in a dying to the law, and living to GOD, and that not himself, but CHRIST living in him.

It is a constant putting off the old, and putting on the new man, and an abiding in the endowment which we have received with the putting on of the new man, "walking not after the flesh, but after the spirit," that we may be free from the law of sin, and that the righteousness of the law may be fulfilled in

<sup>1</sup> Hab. ii. 4; Rom. i. 17; Gal. ii. 19, 20; iii. 11; Heb. x. 38.

<sup>2</sup> 2 Cor. v. 7.

<sup>3</sup> Gal. v. 6.

<sup>4</sup> 1 S. John v. 4.

<sup>5</sup> Eph. vi. 16.

us. Mortifying the deeds of the body, being led by the Spirit because we live by the Spirit and have crucified the flesh with its affections and lusts.

In serving in newness of spirit, and not in the oldness of the letter we must bring forth fruit unto GOD—the fruits of holiness ; not by virtue of the law, that killing letter, to which the flesh is married, and by which the motions of sin are in us, but by virtue of the Spirit and His manifold riches which we partake of in our new state, by mystical union with CHRIST.

All the blessings and perfections of our new state, as justification, holiness, the adoption of children, the gift of the HOLY GHOST, are, as we have seen, sealed and treasured up in CHRIST, and joined to Him inseparably, and we can receive them no further than we receive CHRIST Himself by faith, which we can do in an imperfect measure and degree only in our present mortal condition.

One of the objects of the death of CHRIST was, “that they which live should not hence-

forth live unto themselves, but unto Him which died for them, and rose again."<sup>1</sup> For the means devised of GOD in our redemption were not for the weakening or diminishing of sin, but for its extinction, and in GOD's purpose concerning us, there is no place for sin.

We have ascended up in Him, being raised up together, "and made to sit together in heavenly places in CHRIST JESUS."<sup>2</sup> He alone is our righteousness and our sanctification. It is this first principle which demands from every member of CHRIST righteousness and holiness, which, in other words, demands that He Who is in us should be manifested through us, and not buried and hidden behind a sinful life. Wherever JESUS CHRIST is, He is "in the world, but not of the world." He belongs to and is the beginning of the new creation, another age and condition of things altogether. And the man in whom His holy life is not crucified afresh, the man who being quickened from on high has not

<sup>1</sup> Eph. ii. 6.

<sup>2</sup> 2 Cor. v. 15.

ered the heavenly spark and quenched  
ht of life, is a man who in some measure  
t bears the marks of His Divine LORD  
faster—His mark of deadness to sin,  
ark of true and faithful witness, His  
of enduring the Cross in this world,  
ing the shame because of the future  
ich is set before him.

s! how unfaithful the best of us has  
in this manifestation of the life of  
r in his mortal flesh. Little wonder that  
nds have been filled with doubts as to  
ality of our calling and election of

office of the HOLY GHOST is to testify  
RIST, to take of the things of CHRIST  
o show them unto us. If we are not  
sing Him before men, if we are hiding  
ght of His holiness and beauty by our  
s and unclean walk and conversation,  
in the Spirit bear witness to and with  
rits, filling us with the secret assurance  
e are indeed born of GOD and children  
love?

“ The healing balm, the holy oil,  
Which calms the waves of strife,  
The drop which sweetens every toil,  
The breath of our new life.  
Without this blessed bond of peace,  
GOD counts the living dead,  
O heavenly FATHER, grant us this,  
Through CHRIST, the living Head.”

## CHAPTER XII.

### *the Strivings of the Flesh with the Spirit.*

THOUGH we are partakers of a new and life, yet our natural condition still continues with all its corrupt propensities and desires seeking again to bring us into condemnation. As long as we continue in the mortal apprehension of CHRIST is only by faith, whereas by sense and reason we may apprehend much in ourselves contrary to CHRIST to the principles of our new life in Him. Day by day and every hour of his life the Christian finds fresh matter for the deepest humiliation. He finds that he is still a man in sin, still he carries about him a sinful nature, an old man as well as a new, a body of sin with all its members which would bring him into bondage. He has a regenerate spirit, but he has also flesh, and that which is born of the flesh is flesh, nothing but corruption, as

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that which is born of the Spirit is spirit. The old man remains flesh still. All its appetites and lusts are ever ready to spring into strength on the first suggestion of evil. The new life is ever keeping down these appetites and desires of the natural man, for it lives by the Spirit of life that is in CHRIST JESUS.

Consider the Apostle Paul. Mark his devotion to the LORD, note his consciousness of the presence of GOD with him, and yet the weakness of his flesh was his continual grief. It was the daily cross he was called upon to bear. The flesh was ever lusting against the Spirit, and the Spirit against the flesh, and that too with such unceasing opposition night and day, that he could not do the things that he would, either so continually or so perfectly. How graphically he describes the struggle. He so strong in faith, so well furnished with spiritual armour, yet was forced to cry out, "O wretched man that I am ! who shall deliver me from the body of this death ?"<sup>1</sup> This is still the experience of each of those who

<sup>1</sup> Rom. vii. 24.



l on to fight the good fight of faith ;  
in his own bosom has he a practical  
on the seventh chapter of the Epistle  
mans. This warfare is continuous,  
enemy is ever watchful and vigilant,  
as flesh is flesh, so long as we abide  
dies terrestrial, so long will this war-  
sustained. Indwelling sin, strictly  
there is not in the members of  
the children of GOD, the inheritors of  
dom of Heaven. Original sin was  
ay in baptism, but the new creation  
ned by the flesh, and it is through  
that Satan does his utmost, assailing  
weakest and frailest points, tempting  
pted our blessed LORD, and raking  
ir past sins, infirmities, and follies.  
as we live we must be in fightings  
yea, and have fears within ; fightings  
with the world, the flesh, and the  
ars within lest haply we should fail.  
nbling lessons has one not to learn in  
pproaches to GOD. He knows his  
s, and he wishes to live up to them,

but finds he cannot. When he would draw near to GOD in the prayer of faith, the spirit is willing, but the flesh is weak. Mark the man who having fallen under sin by some passing shaft of the enemy, approaches on bended knees to the footstool of the Almighty, desiring to confess his sins, and to humble himself under the mighty hand of GOD, imploring pardon through the redemption that is in the blood of the Lamb and expecting it in faithful confidence. He utters one or two sentences, when alas, shame and confusion cover his face. Some passing thought has caught him in its toils. Even the very words he is uttering become his snare, for they awaken his imagination, and cause his thoughts to wander. His first efforts were valiant, but how soon has he to surrender. His spirit is willing, but his flesh is weak. When he would be yielding all his affections in fervent and effectual prayer, vain and foolish thoughts press upon him. He drives them away as Abraham did the birds which came down upon the sacrifice he would offer, but they will return.

Humbling indeed are such experiences, but they are daily the portion of the greater part of the Christian army.

We are yet but weak in CHRIST,<sup>1</sup> and we must grow still till we come to the perfect man.<sup>2</sup> And some, as the Apostle shows, are weaker babes than others, and their apprehension of CHRIST, His will and purposes, is so small, that they may be accounted carnal rather than spiritual.<sup>3</sup>

Paul ever laboured to apprehend and win CHRIST more perfectly, and to be found in Him, not having his own righteousness, but that which is of GOD by faith. He pressed forward towards the mark for the prize of the high calling of GOD in CHRIST JESUS, striving yet more and more to enter into the fellowship of His sufferings, and to grasp the power of His resurrection, being made conformable thereto.<sup>4</sup>

It is not that we are not already justified, but that we wait for the hope of righteousness

<sup>1</sup> 2 Cor. xiii. 4.

<sup>2</sup> Eph. iv. 13.

<sup>3</sup> 1 Cor. iii. 1.

<sup>4</sup> Phil. iii. 8, 10, 14.

by faith, i.e. for the full enjoyment of the righteousness and holiness of CHRIST.<sup>1</sup> We have received but the first fruits of the SPIRIT, and must wait for the fuller enjoyment of it. While we abide in our mortal bodies we have this treasure in earthen vessels; but the treasure is not the less there. The Spirit witnesseth now to us and in us that we are the children of GOD, and yet we groan within ourselves waiting for the complete realization of adoption in the redemption of our bodies.<sup>2</sup>

This is the time for which we wait and long, when our body also shall be made alive unto GOD with the same life with which our spirit is already quickened, and He Who by the HOLY GHOST raised up JESUS from the dead, shall also quicken our mortal bodies by His Spirit that dwelleth in us.<sup>3</sup>

“E’en now our place is with Thee on the Throne,  
For Thou abidest ever with Thine own,  
Yet in the tomb with Thee we watch for day,  
Oh! let Thine angel roll the stone away.”

<sup>1</sup> Gal. v. 5.

<sup>2</sup> Rom. viii. 23.

<sup>3</sup> Rom. viii. 11.

## CHAPTER XIII.

*The incessant Warfare.*

SINCE then the degree and measure of our reception of CHRIST with all the blessings of our new state in Him are in this life imperfect by reason of our present expectant condition, it is clear that our contrary natural state with its natural propensities remains still in us in some degree.

We have indeed put off the old man and put on the new man where CHRIST is all in all, yet we are to put the old man off and the new man on more and more because our physical condition has undergone no alteration and we are still liable to temptation and to fall away from grace.

We are called upon to show forth the truth and reality of our baptism into the death of CHRIST by dying daily, by being crucified to the world, and having the world

crucified in us. The body is to be dead because of sin ; that is, it is to be dead to sin, in order that the life of CHRIST and His holiness may be manifested in measure in our mortal body. It is by reason of our human nature having been taken into union with the Divine nature, that we have become capable of being indwelt of GOD, and so of manifesting the holiness of GOD. The Spirit of GOD dwells in the consecrated temples of restored humanity. It is one of the deepest mysteries revealed to us in the Holy Word, a mystery of love and grace unfathomable which shall throughout eternity cause our hearts to go forth in thankfulness and praise unto GOD.

The thought that we are one with CHRIST, that He dwells in us, and we in Him, if we did but realize it, might well cause us to exclaim with the Apostle, "Oh, the depth of the riches both of the wisdom and knowledge of GOD ! how unsearchable are His judgments, and His ways past finding out !"<sup>1</sup>

But alas ! we do not realize it, we fail to

<sup>1</sup> Rom. xi. 33.

grasp the truth of our standing in CHRIST, and so we miss the strength which true faith therein would assuredly produce. Little wonder then we follow the path which the Captain of our salvation has trod with hesitating steps and lag in the race set before us, failing to press onward to the mark for the prize of the high calling of GOD in CHRIST JESUS.<sup>1</sup>

We hesitate, for the mark is so entirely dependent on our faith, that our natural faculties assist us not here except as enlightened by the Spirit of GOD; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD has prepared for them that love Him."<sup>2</sup>

Even when we are "renewed in the spirit of our mind," the body of death still clings to us and hangs about us. "The flesh is weak," even if "the spirit is willing."<sup>3</sup> The tendency of the law in our members is still to bring us into captivity and to deface the image of Him in Whom we have been new created in the inner man. There is no man

<sup>1</sup> Phil. iii. 14.    <sup>2</sup> 1 Cor. ii. 9.    <sup>3</sup> S. Matt. xxvi. 41.

that liveth and sinneth not, so that there is no man living who can be justified by the works of the law. Therefore thanks be to GOD, that as regards us "the law is now dead wherein we were held."<sup>1</sup> "There is no condemnation to them that are in CHRIST JESUS, who walk not after the flesh, but after the spirit."<sup>2</sup>

But beware of the ordinary language of the world and the fearful consequences to which it inevitably leads one. "We have this natural disposition—we have these desires of the flesh and of the mind, and He who knows they are implanted in our nature will not expect us to resist them, or at least our condemnation cannot be so very great if we do not conquer them. We act but according to the dictates of the nature which is implanted within us." Thoughts such as these should be immediately rejected by the child of God. They are temptations of the evil one who acts through the medium of the natural tendencies and inclinations of man.

<sup>1</sup> Rom. vii. 6.

<sup>2</sup> Rom. viii. 1.



Righteousness is demanded of all by God—not a partial righteousness which is really unrighteousness, but a perfect and absolute righteousness. So holiness is demanded of all—no imperfect holiness, but holiness absolutely. “Be ye holy even as I am holy,” is the word to us—no imperfect holiness this. If there be a man who can believe that GOD will be the receiver of anything less than a perfect holiness, he has yet to learn the nature of holiness, and does neither understand its cause nor its Giver. In baptism we have received the life of CHRIST which is a life of righteousness and holiness, and we must either be living that holy life or quenching it and living the life of flesh. These two are contrary and war one against the other. Our duty is to put off the old man which is corrupt according to the deceitful lusts of the flesh, and to put on the new man which after GOD is created in righteousness and true holiness.

The life of the flesh—that nature of the old man in which we were born into this world, that condition in which men follow

their natural corrupt desires, regardless of GOD, all this has been nailed to the Cross of CHRIST. The new life we have received is the very reverse of the old life—life *of* GOD, life *in* GOD, life whereby we have been quickened in spirit. And the law of this new life is mighty through the HOLY GHOST to free us from the law of sin and death, which is in the members of the natural man. It is the law of existence of every one that is in CHRIST, so far as he lives and abides in CHRIST. There can therefore be no excuse for walking after the flesh, and any attempted palliation should be rejected as a snare of the evil one. If we return to condemnation by quickening again the life of the body of sin, we must die, for the wrath of GOD will assuredly fall thereon; but if “through the Spirit we mortify the deeds of the body, we shall live.”

It is not therefore because the flesh is abolished, that we are said to be in the Spirit, but because this is our highest, our proper and eternal condition.

And it is well to bear this in mind, for we

frequently find in Scripture passages, which, if this be not remembered, seem to contradict one another.

Thus S. Paul says of himself,<sup>1</sup> "I live, yet not I," because he did live to GOD, by CHRIST living in him ; and yet in another respect according to his natural state, he did not live to GOD. Thus, he says, "In me (that is, in my flesh) dwelleth no good thing ; and I delight to do the will of GOD according to the inward man. With the mind, I myself serve the law of GOD ; but with the flesh the law of sin."<sup>2</sup>

So S. John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us,"<sup>3</sup> and also that it is true, that "whosoever is born of GOD, doth not commit sin, for His seed," i.e., CHRIST'S, the new and spiritual nature, "remaineth in him, and he cannot sin, because he is born of GOD."<sup>4</sup> The incorruptible seed by which we have

<sup>1</sup> Gal. ii. 20.

<sup>2</sup> Rom. vii. 18—25.

<sup>3</sup> 1 S. John i. 8.

<sup>4</sup> 1 S. John iii. 9. That is, they cannot sin, just

been begotten, even the word of God which liveth and abideth for ever, is not the germ of a life implanted and then withdrawn. It remains and abides in him in whom it is implanted. It is indeed the principle of the new life within us—a seed cast into the ground which shall not only preclude the development of the old sinful nature, but shall itself spring and grow up conforming the whole man to the image of the quickening

in proportion as the new Divine Life, unconditionally opposed to all sin and manifesting itself in GOD-like righteousness, is present and abides in them. It will be observed that the expression "is born of GOD," is not our English present, but another, the Greek perfect, a tense by which an action is supposed to be continued from a past to a present time. The Apostle does not say *ὅς δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ ἐγεννήθη*. This would testify to a past fact, once for all occurring without any reference to its present permanence. But he has said *ὅτι ἐκ τοῦ Θεοῦ γεννήται*, because he has abiding in him this birth from GOD. It is the abiding force, the controlling effect of the Divine generation which excludes sin; where sin enters, that peace does not abide. As S. John says in another place, (I. iii. 6,) "Whosoever abideth in Him sinneth not."

Who is its author. First the blade will  
; then the ear shall be seen, and finally  
ll corn in the ear shall be manifested in  
ay of the manifestation of the sons of

Its perfection is not in its beginning.  
which is the final aim, translation alive  
he heavens, to be waved in triumph  
the FATHER'S throne, and to become  
stfruits of the great harvest, the full  
erfect in the resemblance of Him from  
it sprang, this is the special calling of  
who are living at the end of the present  
sation.

s the power too by which the departed  
be raised, for if the Spirit of Him that  
up JESUS from the dead dwell in you,  
at raised up CHRIST from the dead  
also quicken your mortal bodies by His  
that dwelleth in you.<sup>1</sup>

Oh ! by Thy life within us set us free,  
Reveal the glory that is hid with Thee."

<sup>1</sup> Rom. viii. 11.

## CHAPTER XIV.

*The Holiness that God looks for.*

It is useless to attempt the purging of the flesh, or natural man, of its sinful lusts and inclinations, and to practise holiness, merely by resolving to do the best you can, and trusting to the grace of God to assist you.

This is the way of the world—this is the mode commonly enjoined of walking in the path of holiness. First, the individual is awakened to a sense of sin, and he then attempts to mortify the flesh, and to subdue the lusts thereof, and to incline his corrupt nature to holiness, by struggling with it to conform it to the law of God. And this is thought the proper way of attaining holiness, and not to be contrary to the life of faith, because the individual trusts in the grace of God through CHRIST to help him in all such endeavours.

But this is neither more nor less than an endeavour to reform the old natural state, and to be made perfect in the flesh, instead of putting it off, and walking according to the new state in CHRIST.

Such persons take too low a view of holiness. They place too much reliance upon their own power,—rely too much upon their pious resolutions, and so forth, instead of placing their dependence upon CHRIST alone. They look to Him to help them in their carnal way, but receive not His help as He would impart it in His own Divine way. True faith should teach them that they are nothing, and that they labour but in vain, for they are in a course which leads to destruction, and which has no turning even leading to the tree of life. They may as well attempt to wash a negro white as purge the flesh or natural man from its evil lusts, and make it pure and holy. It is desperately wicked, past all cure.—“It is full of evil.” “The heart is deceitful above all things, and desperately

wicked.”<sup>1</sup> It is a corrupt fountain, from which flows a corrupt stream. “Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.”<sup>2</sup> “We are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf : and our iniquities, like the wind, have taken us away.”<sup>3</sup> So far are our best actions, in our natural state, from helping us, that even they are polluted and loathsome ; and sin, like a whirlwind unopposed, sweeps us onward to perdition. While in the natural, our actions cannot be pleasing to GOD. “They that are in the flesh,” says the Apostle,<sup>4</sup> “cannot please GOD.” It is evident that the flesh will lust against the spirit even in the holiest saint on earth.<sup>5</sup> Its mind is enmity to the law of GOD, and neither is, nor can be subject to it.<sup>6</sup>

<sup>1</sup> Jer. xvii. 9.

<sup>3</sup> Isa. lxiv. 6.

<sup>6</sup> Gal. v. 17.

<sup>2</sup> S. Mark vii. 21, 22.

<sup>4</sup> Rom. viii. 8.

<sup>5</sup> Rom. viii. 7.



The spiritual is not a patch up of the natural. It is no sweetening of the bitterness of its lustings, but a life whose every aspiration is in accord with the law of GOD, and in conformity with His holy mind and will. Seeking a pure life without a new and pure nature is building without a foundation. They who would attempt to convert the natural into the spiritual, and render it holy by their own resolutions and endeavours, overrate their powers, and are attempting to effect that which is contrary to the very design of CHRIST's death; for He died, not that the flesh or old natural man might be made holy—not that it should be bolstered up in any way, but that it might be crucified and destroyed out of us, and that we might henceforth live to GOD by CHRIST living<sup>1</sup> in us, and by His Spirit bringing forth in us the fruits of righteousness and true holiness.<sup>1</sup>

We are dead to sin, not because we have ceased to feel and to enjoy, but because we are alive to GOD. By a new and spiritual

<sup>1</sup> Gal. ii. 20; v. 24, 25.

birth of GOD we have become His children. We have received a spiritual life above the world, apart from the world's life, and unknown to the world.—We are, then, called upon to abide in that life, to bring forth the fruits of it.

To walk in the spirit, and fulfil the objects of our new life does not necessarily place an obligation upon us of mortifying the flesh by self-inflicted penances, or by indulging in solitary gloom. The world, as the sabbath, was made for man, not he for the world or the sabbath ; and if CHRIST be living in us, we shall be able to live in the world and yet not be of it—using the blessings and comforts it affords without abusing our privileges.

We must be content to leave the natural man vile and wicked as we found it, until it be utterly abolished, though we must not suffer its wickedness to rise from death, but rather groan to be delivered from the body of this death, thanking GOD that there is a deliverance through JESUS CHRIST our LORD.

petual warfare will have to be waged—  
 e which will cease only with the mor-  
 ition. Mark what enemies have to be  
 ed with : for “we wrestle not against  
 d blood, but against principalities,  
 powers, against the rulers of the  
 : of this world, against spiritual wick-  
 in high places.”<sup>1</sup> And in writing to  
 nthians,<sup>2</sup> does not the Apostle Paul  
 very man that striveth for the mas-  
 emperate in all things. Now they  
 obtain a corruptible crown, but we  
 ruptible. I therefore so run, not as  
 nly ; so fight I, not as one that beat-  
 air ; but I keep under my body, and  
 into subjection, lest that by any  
 when I have preached to others, I  
 hould be a castaway ?”

e efforts which must be put forth,  
 tinually sustained, a more vivid des-  
 could scarcely be given than is given  
 ame Apostle in writing to the Phi-  
 : “I count all things,” he says, “but  
 h. vi. 10—12.                      <sup>2</sup> 1 Cor. ix. 25.

loss for the excellency of the knowledge CHRIST JESUS my LORD : for Whom I have suffered the loss of all things, and do count them but dung, that I may win CHRIST, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith ; that I may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death ; by any means I might (may) attain unto the resurrection of (*or rather*—from out of, from among) the dead. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehending of CHRIST JESUS.”<sup>1</sup>

GOD has given unto us the righteousness of CHRIST—the wedding garment to cover our unrighteousness ; He has imputed our faith to us for righteousness without our works, because He justifies us freely through

<sup>1</sup> Phil. iii. 8—12.

the blood of the Cross, and shall we continue in sin? GOD forbid.<sup>1</sup>

After these unspeakable benefits GOD has conferred upon us,—after the imputation of righteousness and holiness, and the impartation of the power to be righteous and holy, He looks to us to bring forth the fruits of all He has done for us. Here come in works. They may now, after GOD has placed His creature in a position to effect them after His own mind, and implanted in him a source and germ of righteous acting, contribute to a man being counted a righteous man, and to his being so in the eyes of GOD. And to contend that good works do not contribute to a man's justification in the sense of actual righteousness, and are not necessary adjuncts to it, merely because he is justified by faith, is the accepting of a part of the word of GOD at the expense of a rejecting of another part. Every conquest of the fleshly desires of the heart,—every subduing of evil, and every practice of good

<sup>1</sup> Rom. vi. 15.

is a step onward in the path of righteousness, and tends towards that perfection to which it is the purpose of GOD to bring His children.

Faith without works is dead. It must live in works. It must ever be bringing forth fruits of good works unto GOD, and afford the true criterion of our growth in CHRIST. Yet still it is by faith we are justified and not by works; the one is the blade, so to speak, the other the flower. CHRIST *in* us is the hope of glory, and it is our faith that ever lays hold of Him, and enables us to abide continually in Him. There is no inconsistency between the doctrine of S. Paul and of S. James on this subject. When S. Paul denies that we are "justified by works," he means that "works are not counted righteousness to us." When S. James says that we are "justified by works," he means that we are justified by them indirectly; that is, that they maintain the faith that justifies us. It is simply this, that justifying faith is maintained by good works, and S. Paul himself tells us that

in the day of judgment GOD "will render to every man according to his deeds : to them who by patient continuance in well doing seek for honour and glory and immortality, eternal life."<sup>1</sup>

Works have their true place in the development of the character which GOD has formed, but they are not counted righteousness to a man in the sense in which faith is. It is clear that when S. James says, Abraham was justified by works, he could not have meant to convey the idea that his works were counted righteousness to him, because he immediately goes on to add that his faith was counted righteousness to him.—Obviously, then, he intended to convey the idea that Abraham's works were the means of maintaining his justifying faith; for faith without works ceases to be efficacious faith—works are the manifestation of the measure of faith.

So too the life of GOD is in our spirit, but the effect of this life—its outward manifes-

<sup>1</sup> Rom. ii. 5.

tations have to be seen in every part of man's being. As his works must testify and show his faith, so must the actions of his body show forth the life of CHRIST which is in the spirit. So the holiness which is in our spirit must bring forth in our bodies the works of holiness.

Our bodies, though vile, yet are acceptable unto GOD while serving Him in the life and holiness of CHRIST. He accepts us in the Beloved. GOD sees us complete in Him, and as He was well pleased with the personal obedience of His SON in flesh, so also is He well pleased with the obedience of the members of CHRIST, through whom the life which is in the Head of the Church, and the anointing which floweth from Him to the skirts of His garment find expression.

Belief in what GOD has done and is doing is not enough. Faith is not *all* that GOD requires; He looks for a perfect and willing sacrifice. Every exercise of man's will,—whether in his deeds, or in his words, or in the thoughts of his heart, must be directed



to GOD, and be conformed to His mind, His will, and His pleasure. Perfect purity of thought, word, and action ; perfect separation from the world and its vanities ; entire dedication to the LORD is what He seeks for in those whom He creates anew in CHRIST JESUS—the Holy One of GOD.

How can we live the life of CHRIST if our words are not true and godly,—if our thoughts be not chaste and pure,—if our actions be not upright and holy? Each and all shall be one day brought to light. The light of the unimpeachable justice and holiness of GOD shall one day shine upon them ; the hidden and guilty shall then be disclosed, for no covering will avail in that day, when the secrets of all hearts shall be revealed. Remember, even *now*, in the race which is set before us, we are compassed about with a cloud of witnesses. Their eyes are upon us, they see how we walk, and ours must ever be on JESUS, the Author and Finisher of our faith. The angels of GOD mark the walk of His dear children. As they

minister to them as the heirs of salvation,<sup>1</sup> they note the holy name which the finger of God hath written on their brow. Think how brightly it shines forth so long as they continue to walk in purity and holiness,—think, O think with horror, how it pales when thought of sin, or action of evil takes possession of them !

“LORD, arm me with Thy Spirit’s might,  
Since I am called by Thy great Name ;  
In Thee let all my thoughts unite,  
Of all my works be Thou the aim.  
Thy love attend me all my days,  
And my sole business be Thy praise.”

<sup>1</sup> Heb. i. 14.

## CHAPTER XV.

*Abiding in Holiness.*

As holiness can only be attained by our being placed in CHRIST, and His dwelling in us, so it can only be maintained by the continual presence of CHRIST in us—the continued operation of the SPIRIT of GOD, (who sanctifieth the members of the Body,) as light is maintained by the presence of the Sun, and cannot subsist without it. For without Him, apart from Him we cannot be holy; and in Him, we cannot be otherwise than holy. It is he who abideth in CHRIST, and lives to GOD in spirit, exercising the functions of that heavenly life proper to the new creation into which he has been adopted, who sinneth not, and in this abiding only can a life of holiness be attained. “I am the vine, ye are the branches, he that abideth

in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."<sup>1</sup>

The holiness spoken of in Scripture, and which GOD looks for, is nothing else than the putting down of the law of sin and death in the members by the law of the Spirit of life—the continual putting forth of the resurrection life, the life now hid with CHRIST in GOD, and waiting for full manifestation, in slaying and keeping in subjection the law of sin. The law of the creation life which dwelt in the first man before he fell, was pure goodness. He was ignorant and unconscious of sin; but the law of the spiritual life is holiness, knowledge of good and evil, and therefore consciousness of sin, inveteracy against its existence and ever successful in its destruction. "Ye that love the LORD, hate evil."<sup>2</sup> Not merely shun or avoid it, but abhor it.<sup>3</sup> The conquest is effected by virtue

<sup>1</sup> S. John xv. 5.

<sup>2</sup> Ps. xcvi. 10.

<sup>3</sup> So it is possible not to be personally implicated, and yet to look lightly upon sin when seen in others, to

of the victory in flesh of the GOD-Man, and by the operation of the HOLY GHOST Who carrieth out in the Saints of GOD the victory of the Head ; so that he that is born of GOD cannot sin, because that holy seed abideth in him.<sup>1</sup> In His death all flesh died unto sin ; in His resurrection, all flesh rose unto righteousness through the operation of the quickening Spirit. The way of life was opened and made apparent, the fountain of eternal life was tapped ever to fill the earthen vessels with living waters, justifying, and cleansing, and preparing them for the change which the power of GOD within must ultimately effect on the natural without.

As truly as Eden was planted of GOD, for His creature to keep and dress it, so surely was human nature sanctified of GOD in CHRIST for all men to keep it holy. We have it not to make holy, this is done already for us, ours it is to keep it holy. The evil spirit is cast

be in short indifferent to it. But whether in ourselves or in others, we must hate the evil.

<sup>1</sup> 1 S. John iii. 9.

out of it. He who found a lodgment there, has by the obedience and sacrifice of the SON of GOD been put out, and it is swept and garnished. On the floor of the resurrection life, the blessed Captain of our Salvation fought the battle of the spiritual and invisible world, while still a mortal man, and having prevailed by dying to conquer it, He bids us go on with the warfare in the strength of His conquest, to keep the garden, swept and garnished by Him, till He shall come again and bring us rest and repose as the triumphant reward of victory.

Who can then doubt the possibility of the creature indwelt of the HOLY GHOST continuing in the path of holiness? Who can doubt the possibility of the regenerate, the children of GOD, dwelling in His holiness? Not only is the possibility beyond doubt, but death to sin and life in holiness is the very condition of every baptised man who does in that very act die with CHRIST to the natural way of life. "Our old man," says the apostle, "is crucified with Him, that the body of sin

might be destroyed, that henceforth we should not serve sin."<sup>1</sup>

In CHRIST's death unto sin once for all, upon the cross, the apostle shows that sin in flesh was destroyed, and the law of its dominion for ever ended in all flesh. And he further teaches that this is the truth upon the faith of which, and into the faith of which we are baptised, and being baptised, should "be dead unto sin," should be "freed from sin," should "not yield our members as instruments of unrighteousness unto sin," but "as instruments of righteousness unto God," should "reckon ourselves dead indeed unto sin," but "alive unto GOD through JESUS CHRIST our LORD."<sup>2</sup>

No one can in face of these precious passages, assert that we cannot be righteous and holy in the sight of GOD. The law never could have been kept by us, while the flesh stood in its natural state uncrucified, waiting for JESUS CHRIST the great flesh-crucifier. It is only by His HOLY SPIRIT, the Spirit of

<sup>1</sup> Rom. vi. 6.

<sup>2</sup> Rom. vi. 11.

Him Who has conquered in the flesh, that we can effect our conquest. Therefore, says S. Paul,<sup>1</sup> "CHRIST coming in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

If the passages referred to have any meaning, and the sixth chapter of the Romans be not a delusion, it is clear that holiness may be obtained through a living faith and holy baptism.

The question is not, is every baptised person always holy? but whether it is possible for him ever to be so in the present condition. S. John asserts most distinctly,<sup>2</sup> "Every one that doeth righteousness is born of Him," "Every one that hath this hope in him, purifieth himself even as He is pure." "Whosoever abideth in Him sinneth not: whosoever sinneth, hath not seen Him, neither known Him." "He that doeth righteousness is righteous, even as He is righteous." "Whosoever is born of GOD doth not sin, for His

<sup>1</sup> Rom. viii. 3, 4.

<sup>2</sup> 1 S. John ii., iii.



seed remaineth in him, and he cannot sin, because he is born of GOD."

We can only understand these passages as we see the possibility of walking in holiness in the present condition—as we see that regenerate human nature is holy in GOD's sight. It is true, alas, too true, that we may sin *in it*, but *it* cannot sin. It is planted in a holy root which is CHRIST, and if we sin *in it*, we sin against its constitution, we act against the principles of regenerate life, we fail to make our being a "living sacrifice, holy and acceptable unto GOD."

The HOLY SPIRIT is given to put down and keep in a continual death, the natural man, and that we should be holy, and only holy after regeneration ; and every act of unholiness, every evil desire indulged in, every impure thought unchecked, is a resisting and quenching of the HOLY SPIRIT by the old man who should be dead.

To make flesh holy, was one of the great ends of the work accomplished by the Incarnate GOD, and it was brought about by the ope-

ration of the FATHER, SON, and HOLY GHOST, according to their eternal necessary operations. The FATHER sending the SON according to the eternal purpose, the SON assuming flesh into His own person, and in it performing all the good pleasure of the FATHER's will, the HOLY GHOST proceeding from the FATHER, and the SON, to be its life and strength, and holiness, its resurrection and glory.

Has GOD failed in His purpose? Has the Almighty striven to accomplish that which was above Him? He tells us to present our bodies a living sacrifice, holy and acceptable unto Himself. He tells us this is our reasonable service. He directs us not to be conformed to this world, but to be transformed by the renewing of our mind, that we may prove what is His good, and acceptable, and perfect will.<sup>1</sup> Have the words no meaning? Is GOD a hard master, asking for what He knows He cannot get, requiring of us what we have not the power to give, reaping where He has not sown, and gathering where He

<sup>1</sup> Rom. xii. 1, 2.

has not strewn? No, indeed, He knows we have a law of sin and death in our members, and yet He looks for holiness.

It is by virtue of the new birth that every man is bound to live a holy life. The life of CHRIST must be holy. This is the life he has to live, and if he lives not a holy life it is by reason of his will which chooses rather to sin than to be holy, to transgress rather than to obey. And this we should ever remember. If we fail it is our own fault. No man is tempted above the power of resistance given him of GOD.<sup>1</sup> If we fall it is because we have not trusted in GOD, we have cast aside the weapons entrusted to our hands, and become as the sons of Ephraim, who being all furnished for the warfare, and armed with bows of GOD, turned their backs in the day of battle.<sup>2</sup> Will the thought not help us that it is our blessed privilege in this dispensation to be GOD's justifiers against the angels who kept not their first estate, as well as against the sinful visible creation?

<sup>1</sup> 1 Cor. x. 13.

<sup>2</sup> Ps. lxxviii. 9.

Oh, soldiers of the cross, quit not your arms. It is your glorious work *now* to enter into the warfare of CHRIST, to manifest in weakness what ye shall yet display in strength and power. It is your privilege to stand forth as GOD's justifiers against all sin and evil, against spiritual wickedness in every place and condition in GOD's creation, and to proclaim the testimony and truth of GOD, to maintain the faith and hope of JESUS and to reveal the mind and will of the HOLY GHOST.

All the gifts of the HOLY GHOST the Comforter are for the comfort and glory of the life of CHRIST within us, and for the cherishing of its growth and strength within.

The ministries and ordinances of the LORD are for the perfecting of the saints as one body, and for bringing us unto the measure of the stature of the fulness of CHRIST, unto a perfect man in CHRIST JESUS. They are for keeping us in that holiness of life begotten at the font, and perfecting this holiness in glory. But we must take heed to our way, for the immortal life can be crucified afresh, the

flesh slain can again be quickened, and CHRIST put to open shame.<sup>1</sup>

The grace we receive of GOD is not indefectible. Scripture does not warrant us in saying that a man once in grace is always so.<sup>2</sup>

The state of salvation into which a man is brought by being "born again," cannot ensure infallibly the present holiness any more than it can the eternal salvation of those brought into it. On the contrary, we find from the Epistles how clearly the Apostles pointed out to the Churches the danger of their members falling into sin, and liability of being cast finally away. S. Peter in his first epistle

<sup>1</sup> Heb. vi. 6.

<sup>2</sup> It is implied that a man may be forgiven and yet delivered to the tormentors, S. Matt. xviii. 35; that he may be CHRIST'S servant, and yet have his portion with the unbelievers, S. Luke xii. 46; that he may be "salt," and be "cast out," S. Matt. v. 13; "in the vine," and yet "gathered to be burned," S. John xv. 6; like the fallen angels, he may not keep his first estate, S. Jude 6; or he may "escape the pollutions of the world through the knowledge of CHRIST," and yet have his "latter end worse than the beginning," 2 S. Pet. ii. 20.

addresses his converts as "elect according to the foreknowledge of GOD the FATHER, through sanctification of the Spirit, unto obedience and sprinkling of the blood of JESUS CHRIST;" and yet in his second epistle he writes to these same persons, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for *if ye do these things*, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our LORD and SAVIOUR JESUS CHRIST."<sup>1</sup>

So S. Paul writing to the Romans, says, "Behold, therefore, the goodness and severity of God, on them which fell, severity; but toward thee goodness, *if thou continue in His goodness*; otherwise thou also shalt be cut off."<sup>2</sup>

And our LORD's teaching on this point is conclusive. In the Gospel according to S. John, our LORD says, "Ye have not chosen Me, but I have chosen you, and ordained

<sup>1</sup> 2 S. Pet. i. 10, 11.

<sup>2</sup> Rom. xi. 22; see 1 Cor. x. 1-4.

at ye should bring forth fruit, and that it should remain.”<sup>1</sup> And yet He said, “I in Me, and I in you.” “Every one that beareth not fruit God will take away.” “If a man abide not in Me, he will cast forth as a branch, and is withered, and they will gather them and cast them into the fire and they are burned.”<sup>2</sup>

Sanctification is not only a property of the life which we receive in baptism, but it may be regarded as the condition in which the sanctifying work of the HOLY GHOST carries us on to the perfection which is in CHRIST.

He enables us to continue in this condition, and guide us to this perfection—to grow higher and higher up the spiritual life until we have come unto a perfect state. We should have “grown up into Him in all things which is the Head, even CHRIST,” the Head has given unto His Church certain gifts, “some Apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” John xv. 16.

<sup>2</sup> Ib. xv. 4, 6.

the saints, for the work of the ministry, for the edifying of the body of CHRIST, till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST.”<sup>1</sup>

It is by the action of these ministries, expressly given for the perfecting of the saints, and until we all come unto “a perfect man,” that holiness is brought out in perfection in man.

And GOD has given the sacraments and ordinances of His Church to help forward and complete the work He has already begun in us. We are not created anew and endued with heavenly powers and aspirations, and left to struggle for ourselves without continual streams of grace from the fountain of ever-living waters. In the Holy Communion there is a continual renewing of pardon, and of the power to live righteously and holily in the midst of many failings by the feeding on the Body and Blood of CHRIST. Here

<sup>1</sup> Eph. iv. 11—13.



the regenerate creature can obtain the sustenance and support for the new life he has received, and power—continually renewed power and strength, to wage the fearful warfare which should ever be warred against the flesh and its deceitful lusts.

So too in Confirmation, or the laying on of hands, we receive the seal of holiness. We are confirmed therein. For though it is not the primary object of this rite either to increase in us the life of CHRIST or the fruits of holiness, yet it is effectual to growth in grace and confirmation in holiness. The Spirit of holiness Who quickens us with life from CHRIST is the same HOLY GHOST Who inspires us and endows us with power, and it is impossible to separate in our thoughts His sanctifying grace from any of His operations.

In this holy rite we are sealed unto God and unto the Lamb, that as the temple of the Holy One, the whole being may be as "a garden enclosed" and "a fountain sealed," into which nothing impure and defiled can now enter. Thus only can the anointed of

the LORD stand faultless before the Throne of GOD, having in their mouth no guile.<sup>1</sup>

As the personal indwelling of the HOLY GHOST in the Church has been forgotten or perverted, so has His work as the Sanctifier been ignored or lost sight of, and His operations limited to some inward feeling or sentiment. Men have sought after holiness in paths of their own—they have looked for it *out* of CHRIST, and consequently have fallen into one of two errors, either they have failed to find what they sought, or have been deluded into accepting a counterfeit in its place. As well seek for salvation out of CHRIST as holiness. They are His gifts, found only in men as they are brought under the influence of His HOLY SPIRIT.

<sup>1</sup> Rev. xiv. 5.

## CHAPTER XVI.

*On the danger of judging of Spiritual growth by  
natural feelings.*

THERE is one matter which should be mentioned, that we may not be ensnared to judge of our position and standing in CHRIST by a criterion never given us for that purpose. There are many who have begun to run well, and yet, after a time, they are tempted by sense to look back like Lot's wife. They want some greater evidence of their deliverance than the Word of GOD. They seek to judge of their spiritual position by their feelings. This is a snare of the evil one. He is ever desirous of bringing the saints of GOD to trust to things which are changeable, rather than to rely on the Word of GOD, the SON of GOD, and His promises, all which are in Him yea, made

in Him, and in Him Amen, fulfilled by Him.

Now we can only continue in the path of holiness as we stand in Him and in His promises. We must guard against looking to the testimony of sense,—of exalted feelings to assure us of our standing and abiding in CHRIST. The testimony of sense or feeling is probably the strongest evidence we can have in material things, and we are therefore most apt to bring in this test in spiritual things. But sense judges from what it sees, and draws its inference from what it feels, so the evidence it gives to the conscience is not derived from unchangeable things, but from changeable, and hence there can be no settled peace in the heart where sense is the criterion, for when the vision is altered or the sentiment varied, the individual enters into a condition of doubt and uncertainty. And this must ever be the case where the condition of feelings or sentiments for the time being are made the ground of faith or the test of its existence instead of the Word of God.

error is perhaps best guarded against by considering what is the true constitution of man, and distinguishing aright between actions proper to the spirit and those proper to the soul. We must recollect that in our spirit we are brought into contact with spiritual truths, and that it is by it alone that we are able to receive spiritual and heavenly graces and powers, and are made partakers of the life of GOD. This is the part of our nature that immediately connects us with GOD.

It is often forgotten that man's being consists of three parts, body, soul, and spirit, and Paul says, "And the very GOD of peace be with you wholly; and I pray GOD your spirit and soul and body be preserved blameless unto the coming of our LORD CHRIST."<sup>1</sup> The soul and the spirit are frequently confused, man being spoken of as twofold only—soul and body; but the soul and spirit are distinct in GOD's sight, and the Epistle to the Hebrews<sup>2</sup> are Thess. v. 23.

<sup>2</sup> Heb. iv. 12.

feelings," then he  
and when these feelings  
ever cause, he doubts  
his judgment of him-  
ge.

in the favour of GOD,  
He is my GOD; for I  
forted." "Now I feel  
rayer, and feel assured  
se." "Now I feel I  
for I come from my  
arm affections." But  
omfortable feelings, as  
o time from a variety  
hysical, then he draws  
, "Now I am not in  
I don't feel it," &c.  
unge with our feelings,  
we have no right to  
ition by our natural  
ery nature must be  
hich must prevent  
e guide or criterion.  
s to us the attesting

represented as actually divided by the piercing word of the LORD. It is true they have a different bond of union to that which they have to the body, as indeed the holy place and the holiest of all in the tabernacle of old had a totally different bond of union from what was common to either of them with the court—they might be removed out of the court entirely, but themselves were inseparable; and so with the soul and spirit, they may leave the body, but then they leave together, and as one, and cannot be severed. The soul is the seat of all the passions and affections. It is the residence of the intellectual part of man,—the mind, and is the medium through which, under the present constitution of man, the spirit comes in contact with the body.

There are, alas, thousands of sincere and godly men who confound the operation of the Spirit of GOD with their own spirit—nay, worse, with their own feelings. When such a one has what he calls a “sense of security,” a “desire after GOD,” a love towards Him,

"warm or comfortable feelings," then he thinks he stands firm, and when these feelings are absent from whatever cause, he doubts his standing, changing his judgment of himself as his feelings change.

He says, "Now I am in the favour of God, for I feel it." "Now He is my God; for I find Him so, I am comforted." "Now I feel a nearness to Him in prayer, and feel assured of a favourable response." "Now I feel I am accepted of God, for I come from my devotions with such warm affections." But when he loses these comfortable feelings, as he may do from time to time from a variety of causes, some even physical, then he draws the contrary inference, "Now I am not in favour with God, for I don't feel it," &c. But God does not change with our feelings, thanks be to Him; and we have no right to judge of our spiritual condition by our natural feelings. These in their very nature must be subject to influences which must prevent them ever proving a true guide or criterion. Because God vouchsafes to us the attesting



confirmation of our feelings—because in His goodness He gives us for a time the comforting assurance in our understandings of what He has done for us and is still effecting for us, are we to turn round and deny His work, if for a moment this assurance be withdrawn or be dormant? His work must remain, and remain irrespective of the evidence which man's understanding or affections give to himself thereof. It is one of the trials the elect of GOD have to bear in passing through this vale of sorrow. It is part of that cross they have to bear in seeking for the heavenly crown. It comes not to destroy, but to try the faith—not to take away, nor to encourage the servant of the cross to deny the grace, but to confirm it. It is sent that we may rely on GOD alone, and not depend on any fruit in ourselves as evidence of His own glorious truth.

Oh, let such a one as we have described look out from himself to the unchangeable Rock. Let him rest on the blessed Word of GOD which is as unchangeable as He by

whose finger it is written. Here is evidence, and all the evidence faith can look for or require. And truly faith usually judges the very reverse to what sense does, and will not believe what sense perceives. It looks at God's Word, calling the things which be not, as though they were, and saying, Let God be true if every man be a liar.

It must not be supposed from what has been said that those exalted feelings, those comforting assurances which are experienced by the Saints of God are to be despised. Far from it. These are to be treasured up as gifts of His sent for the confirmation of our faith, and for our strength in daily warfare. But we must be careful how we distinguish between the fruits of faith and faith itself. Comforting assurance and lively feelings ever follow on to the faith which is fixed in JESUS, but they must not usurp its place, nor must they be used as a test of the existence of the faith itself. The blossom on the tree is evidence of the life which is within, but this blossom is not ever present and its absence

does not prove the tree to be dead. When the Word of God alone is the ground of faith, then we can walk on cheerfully and with joyful spiritual assurance, whatever may be our natural feelings. We have His Word that He has made us in His first great Sacrament His children—we must rely on this, the state of our feelings can never alter this relationship—He is present in His other great Sacrament—our feelings cannot alter the fact—He is ever faithful to His Word, His Sacraments, and His ordinances, and if we fail to realise His presence, it will most probably be because instead of relying on His faithfulness we depend too much upon our own feelings.

But let us look to God alone. Let our eyes ever be fixed on heavenly things. Then even in darkness we can walk by faith, because the *Word* contains the promise "Who is among you that walketh in darkness, and hath no light? Let him trust in the name of the LORD, and stay upon his GOD."<sup>1</sup>

<sup>1</sup> Isa. 1. 10.

in heaviness and grief we may walk by  
for the *Word* contains the promise;  
sorrow may endure for a night, but joy  
cometh in the morning."<sup>1</sup> And indeed when  
her comforts fail, there is the promise  
He the "help of the helpless" will  
be with us: "This GOD is our GOD for  
ever; He will be our Guide even  
to death."<sup>2</sup>

FATHER of mercies, in Thy Word,  
What endless glory shines!  
For ever be Thy Name adored,  
For these celestial lines.

Here may the wretched sons of want,  
Exhaustless riches find,  
Riches, above what earth can grant,  
And lasting as the mind."

is only by trusting to that which changeth  
the Word of GOD, the promises of the  
of GOD, that we can abide in peace and  
CHRIST against all the discouragements,  
the ebbing and flowing of our feelings.  
promised grace we stand in need of

Ps. xxx. 5.

<sup>2</sup> Ps. xlviii. 14.

at every step ; and we must rely upon Immanuel's word, which cannot be broken, and upon His faithfulness which cannot fail. True faith is an emptying humbling grace. Its spring-head is in love, and it is given from above. It has no foundation when given, but the word of GOD ; nothing to rest on but the divine trust, no support but the divine power, and no growth but from the divine influence.

The error we have been considering, is closely allied to that which man naturally falls into of attributing the mercy or the love of GOD to something which he fancies he has in himself. He naturally trusts to some virtue within himself, to his worth, his wisdom, his piety, or some inherent stock of grace or knowledge or experience, or to what he has done well, or to his unfeigned sorrow for what he has done ill, as a cause of the love which GOD has for him or of the mercy which He extends to him. Self in one form or other, more or less amiable, is the foundation of his hope, and by necessary consequence,

self is ever present to his view, and becomes the ultimate object of his conduct.

This is a snare of Satan's in which many a child of GOD has been caught. The temptation is so well adapted to the workings of our legal minds ; it flatters our self-righteous hopes, and is pleasing to the pride of our carnal hearts. As the serpent beguiled Eve through his subtilty, so is the mind corrupted from the simplicity that is in CHRIST. We must beware of this temptation. We must remember that the election of grace is from mere love, and has no motives to influence it but the good pleasure of the Divine Will. The objects of it are not the worthy, but the unworthy, not innocent but fallen man, sinners, the lost, the helpless, the ungodly. They are not saved by works of righteousness which they have done or can do, lest any of them should boast. No flesh can glory in the presence of the LORD. Nothing is more evident from Holy Scripture than that we cannot be received into the favour of Almighty GOD on the ground of our own deservings.

We can be received only on the ground of the satisfaction made to Divine justice by the death of CHRIST, as the representative of sinners ; and it is the belief of this merit alone can subdue the heart to the obedience of GOD. *All* must be conformed to the LORD, Who is *all* in *all*.

It was not because the FATHER saw any good in any of us that He chose us as His SON. Neither was it for any worthy of our part, that the SON vouchsafed to take flesh and to live and die for us ; nor for any good works, faithfulness or integrity in us that the HOLY GHOST called us to believe, and to enjoy the FATHER through the SON'S salvation. Oh not the good pleasure alone of the FATHER who chose us as His own before the foundation of the world, and accepted us as His Beloved. We are brought to believe in GOD by the free love which was manifested forth to save us. This love of GOD is unfathomable. Who can be said to understand it. On earth His love to one of His

surpasseth knowledge. In heaven it surpasseth all praise. The highest love of the saints in eternal glory can only be acknowledgment, never payment !'

"'Tis through Thy love alone we gain  
The pardon of our sin ;  
The strictest life is but in vain,  
Our works can nothing win,  
That none should boast himself of aught,  
But own in fear Thy grace hath wrought  
What in him seemeth righteous."

It is only as the redeemed of the LORD understand this truth, that self-dependence will be cast off—those perishing delusions will be given up which arise from the suggestions of the natural man, and he will learn to rely implicitly for happiness in time and eternity on the love of Him Who bled for him, and on the faithfulness of Him Who is not a man that He should lie, nor the son of man that He should repent.

No greater honour can be given to the LORD than to receive from Him what He has to impart as His own free gift. That is glorifying Him. It is putting the crown upon



His head and confessing Him to be a perfect, all-sufficient CHRIST.

O Christian, in whatever condition thou art, in trouble or in joy, in every circumstance in which thou canst possibly be placed, thou hast a rock of defence, a fountain of life, holiness and power to which thou canst look, and from which thou mayest receive all thou canst need—all thou canst hope for—all thou canst receive. If the way be dark, *He* is thy light. If it be slippery, *His* loving hand is ever ready to be stretched forth to uphold thee on thy path. He has all power in heaven and earth, for that very purpose. Oh ! rely on Him, cast thy burden on the Lamb of GOD, and when assailed by trouble, weakness, darkness, persecution, pain, poverty, sickness or death, remember whose life thou hast, who upholdeth thy goings, who is ever present with thee.

“ Though waves and storms go o’er my head,  
Though strength, and health, and friends be gone,  
Though joys be withered all and dead,  
Though every comfort be withdrawn,  
On this my steadfast soul relies,  
FATHER, Thy mercy never dies.”

## CHAPTER XVII.

### *The Seven Pillars of Holiness.*

THE principal helps to holiness may be classed as *seven*.

1. Reading of the Word of God.
2. Meditation.
3. The Sacrament of the LORD'S Supper.
4. The Ministries of the LORD.
5. Prayer.
6. Worship.
7. Works of Piety and Charity.

1. *Reading of the Word of God.* This is purifying and cleansing. By it we are made wise unto salvation through faith which is in CHRIST JESUS.<sup>1</sup> We are to search out the mystery of the gospel,—the mystery of holiness, wherein are hid all the treasures of wisdom and knowledge,<sup>2</sup> which to know is life

<sup>1</sup> 2 Tim. iii. 15.

<sup>2</sup> Col. ii. 2, 3.

eternal. The word of GOD is the great storehouse of spiritual learning, the armoury from which our weapons of warfare are to be sought. "O SAVIOUR!" exclaims Bishop Hall, "whither should we have recourse but to Thine Oracle? Thou art the Word of the FATHER, the Doctor of the Church. While we hear from others, 'What say fathers?' 'What say councils?' let them hear from us, 'What sayest Thou?'"<sup>1</sup> It should be the study night and day, heard and read carefully, mixed with faith, treasured up in the memory, received into the heart and brought into the life, and all by the teaching of the HOLY SPIRIT. Thus will the steps of the pilgrim be ordered aright according to the word, and his way will be prosperous. The blessed Word should never be read without praying for the light of the HOLY SPIRIT, that it may be the means of keeping up fellowship with the FATHER in JESUS CHRIST; for this is the end for which it was written; and after reading prayer should be

<sup>1</sup> Contemplations, vol. iii. p. 282.

offered for a sanctified memory to treasure up for use, and that it may be powerful at every stage of our life and conversation. —No word is like unto the Word of GOD ; its sanctifying properties cannot be over-rated.

“ When once it enters to the mind,  
It spreads such light abroad,  
The meanest souls instruction find,  
And raise their thoughts to GOD.  
'Tis like the sun, a heavenly light,  
That guides us all the day,  
And through the dangers of the night,  
A lamp to lead our way.”

## 2. *Meditation.*

This may be divided into three heads :

(a) Meditation on the Word of GOD and His revealed purpose.

(b) Self-examination.

(c) Mutual admonition.

(a) *Meditation on the Word of God and His revealed purpose.* By it our souls are satisfied therewith as with marrow and fatness, when we remember GOD upon our beds and meditate on Him in the night

watches.<sup>1</sup> "How precious also are Thy thoughts unto me, O God ! how great is the sum of them ! If I should count them, they are more in number than the sand."<sup>2</sup>

It was the command of the LORD to Joshua of old, that he should meditate in the book of the Law day and night, that he might observe to do according to all that was written therein.<sup>3</sup> The Psalmist does not neglect this meditation. In proclaiming the happiness of the godly he says, "his delight is in the law of the LORD, and in His law doth he meditate day and night."<sup>4</sup> The "law," the "word," the "statutes," the "precepts," the "testimonies," of God were specially the subjects of meditation. "I love Thy law, it is my meditation all the day,"<sup>5</sup> and in Psalm cxix. 99, it is expressly given as a reason why he had more understanding than his teachers, "I have more understanding than all my teachers ; for Thy testimonies are my meditation." So

<sup>1</sup> Ps. lxiii. 5, 6.

<sup>2</sup> Ps. cxxxix. 17, 18.

<sup>3</sup> Josh. i. 8.

<sup>4</sup> Ps. i. 2.

<sup>5</sup> Ps. cxix. 97 ; and see Ps. cxix. 15, 23, 48, 148.

too in declaring his thirst for GOD, he says, "I remember Thee upon my bed, and meditate on Thee in the night watches."<sup>1</sup> Without this meditation an habitual knowledge of the Scriptures will avail but little. What is merely glanced at in the mind is unproductive. There is no movement from the heart till the exhibition of truth is by the habit of meditation clearly presented to the mind, set strongly in view, deeply pondered and closely applied to the heart. An intellectual habit is not referred to, but a spiritual habit exercised on spiritual objects for spiritual purposes; and it will be found an important means of fixing the impression of Divine truth with clear and abiding influence upon the mind. The Apostle Paul calls upon Timothy to meditate,<sup>2</sup> and it is indeed necessary. In the very simplest text of Scripture there is a world of holiness, and if we in prayer and dependence upon GOD sit down and consider it, we shall behold much more than appears to us at first.

<sup>1</sup> Ps. lxiii. 6; Ps. civ. 34.

<sup>2</sup> 1 Tim. iv. 15; 2 Tim. ii. 7.

It may be at first looking we see little or nothing, as Elijah's servant : he went out once, he saw nothing ; but after looking seven times he saw a cloud rising like a man's hand, and by and by the whole surface of the heavens was covered with clouds. So with the habit of meditation. The end of the meditation must not be speculative, but the finding out the will of GOD, and striving to walk therein. We must set the loving-kindness of GOD always before our eyes by meditating on it with faith ; and then shall we be strengthened to walk in the truth,<sup>1</sup> and by "beholding as in a glass the glory of the LORD, we shall be changed into the same image from glory to glory, even as by the Spirit of the LORD."<sup>2</sup>

(b) *Self-examination.* This is most helpful, provided we take care that we trust not in this, but in CHRIST, giving Him the praise for any good which we may discover, and attributing to ourselves all the evil. Self-examination is most needful for humility ; it

<sup>1</sup> Ps. xxvi. 3.

<sup>2</sup> 2 Cor. iii. 18.

is most necessary as a continual safeguard. Are we, individually, meek—as meek and lowly as we should be? as loving? as humble? Have we kept the door of our mouth? Remember, in the mouth of those who stand on Zion's mount is found no guile.—Alas, how oft are we tempted to falter here! not perhaps in the direct statement of that which is untrue, but in the giving of a false impression,—the hinting at things we perhaps would not have the baseness to state,—but is the sin less because the evil is implied? The repeating of things we have heard to the detriment of our neighbours, telling them forth again, and thinking we are blameless because we but reiterate what we have heard, instead of feeling the sin of our brother as our own, and throwing around him the protecting mantle of our love! Alas, for the harshness of judgment—the rejoicing over failures—the secret infidelity of the heart—the decay of love in the individual members of the body. We must test ourselves, leaving no fault covered—no se-



cret sin veiled. Let the motive as well as the action be carefully scrutinised. Let a man put to himself the question, have I done all for the glory of GOD? has my intention been pure? what influence had the habit of my neighbours, their opinions upon my action? Have I kept the LORD always before my face, and acted as ever in His holy presence? Have I acted solely from love to GOD, and a sincere desire to walk in His holiness? What we want above all things, as we shall no doubt find on examination, is Catholic love—the love of GOD Who gave His SON to die for the ungodly—the love of CHRIST, Who died for His enemies—the love of the HOLY GHOST, Who dwells in the midst of the rebellious.

Self-examination is very necessary for profitable meditation. It teaches one to apply what is read and heard of the Word of GOD to one's own case where requisite, and it is by this art of applying Scripture, and urging the most suitable instructions and ad-

monitions of it home to our consciences that we may receive the greatest benefit.

(c) *Mutual admonition.* This too is most helpful. Remember that he that walketh with wise men shall be wise.<sup>1</sup> It is marvelous how we are assisted along the spiritual path,—the straight and narrow way, by commune one with another. We are reminded by the Apostle, not to “forsake the assembling of ourselves together;” and the word of the LORD by the Prophet Malachi is most joyful to those who speak often one to another in the fear of the LORD, upon His blessed work and purpose: “Then they that feared the LORD spake often one to another, and the LORD hearkened, and heard it, and a book of remembrance was written before Him, for those that feared the LORD, and that thought upon His name. And they shall be Mine, saith the LORD of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him.”<sup>2</sup>

<sup>1</sup> Prov. xiii. 20; xxvii. 9; Ps. cxli. 5.

<sup>2</sup> Mal. iii. 16, 17.

This meeting together must by no means be concluded to be the assembling for worship, but that frequent association "to provoke unto love, and good works," and for mutual exhortation, which the belief in the near approach of the day of the LORD produces amongst all those who look for His appearing.<sup>1</sup>

Rest assured that where two or three are gathered together in His Name there will He be found to bless them in an especial manner. There is no lack in these days of a rigid attention to the outward forms and ordinances of the visible Church, even as there was not at the end of the Jewish dispensation; but it is not the "hearers" of the word, but the "doers" that will find their house founded on a rock, when the rain descends, and the floods come, and the winds blow. It is not loving in "word and in tongue," but "in deed and in truth," which proves us to be "of the truth," and

<sup>1</sup> Heb. ix. "So much the more as ye see the day approaching."—Heb. x. 25.

enables us to "assure our hearts before Him."

Associations of the brethren to *do* as well as to teach and exhort, to "bear one another's burdens," "to look not every man on his own things, but every man also on the things of others,"<sup>1</sup> and in one word to *act* Christianity, is the spirit, it is conceived, of this exhortation and prophecy.

It is almost impossible to estimate the amount of good to be derived from commune one with another, on the work which the LORD has effected in our redemption and regeneration,—on the work of intercession in the heavens He is now engaged upon, and the work of resurrection yet to be effected. We ought to "speak of the glory of His Kingdom, and talk of His power," and be able to say with the Psalmist, "I will meditate also of all Thy work; and talk of Thy doings."<sup>2</sup> Our hearts are drawn out in thankfulness to the Almighty for His infinite goodness, His wisdom far surpassing our hu-

<sup>1</sup> Phil. ii. 4.

<sup>2</sup> Ps. lxxvii. 12.

man conceptions, His gentleness, and unspeakable love. By such intercourse faith is strengthened, hope is brightened, and love intensified. The doubts and difficulties of some by meditation perhaps alone are dispelled, or may be dispersed by the light thrown out by another.

And it will be found that contemplation on the working of the Creator in all times, especially His marvellous scheme of redemption, is one of the most powerful safeguards against engrossment with worldly pleasures and allurements. Various are the causes operating so as to choke the seed of the Word, and make it become unfruitful, as we are shown in the parable of the sower, and we cannot afford to give up any influence or agency which may strengthen our position as against the evil one. Watching unto prayer is the true token of the spiritual mind, and the very condition in which the Bride should be found, when the Bridegroom cometh.

Let us then continue in prayer without

ceasing, and speak often one to another, assured that to both will the Intercessor at the right hand of the FATHER hearken and hear. And let *this* be our prayer—*this* be our hope—that numbering amongst those who have feared the LORD, and thought upon His Name, our names may be found written in the book of remembrance in *that* day when the LORD of hosts shall make up His jewels.

“ Help us to help each other, LORD,  
Each other's cross to bear ;  
Let each his friendly aid afford,  
And feel his brother's care.”

### 3. *The Sacrament of the Lord's Supper.*

This is perhaps the most powerful means for strengthening us to walk in all holiness, by CHRIST living and working in us. It is the main sustainer of the life of holiness imparted in baptism. CHRIST is not merely preached to every creature under heaven as the atonement for the sins of all, but as the bread which came down from heaven to give life unto the world, “that the world through

Him might have life." The sacrifice was first offered to purify the flesh, and then it became the nourishment of life,—first offered for sin, then eaten for life.

CHRIST our passover is sacrificed for us, having not only delivered our flesh by His sacrifice from the hand of Pharaoh, but become a nourishment of a pure life, which He Himself imparts. Not only does He give the life, but He gives its food. "As I live by the FATHER, so he that eateth Me, even he shall live by Me."<sup>1</sup>

The LORD's passover will certainly answer every purpose for which He instituted it. He appointed it to be the means of safety from the destroyer, of deliverance from bondage, of forgiveness of sins, and of a happy passage through the Red Sea, and a pledge of the everlasting possession of the promised inheritance. For these gracious purposes the FATHER's love gave His SON to be a lamb slain, and then a lamb feasted on, and the HOLY SPIRIT makes it a feast indeed. "He that eateth

<sup>1</sup> S. John vi. 57.

My Flesh, and drinketh My Blood, dwelleth in Me, and I in him ; as the living FATHER hath sent Me, and I live by the FATHER, so he that eateth Me, even he shall live by Me."<sup>1</sup>

The Table of the LORD is ever spread in the Courts of His House that His children may partake and be refreshed and strengthened in the inner man. Here they ever find food from heaven which is more than angel's food. Here they receive in the heavenly manna the assurance of our LORD's promise, "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day."<sup>2</sup> They receive the earnest and pledge of that which is to come, for whoso eateth and drinketh at His Table here in faith abiding in Him, shall infallibly eat and drink with Him at His Table in His kingdom of glory. Who does not experience in the marvellous communion which we have now with our LORD in this feast, a foretaste of that eternal banquet prepared in the realms of light

<sup>1</sup> S. John vi. 56, 57.

<sup>2</sup> S. John vi. 54.



above? Is not the prospect cheering? Does it not lift the very clouds of trouble, brighten the very darkest day of affliction, and refresh the spirit under the heaviest trials? Here is the evidence of, and means of sustaining our intimate union with CHRIST, in fact the closest union we can have with Him on earth; and is not union with Him heaven itself begun? CHRIST is one with us. He will not leave us nor forsake us: nothing is able to separate the members from the Head except their own apostasy. Oh, blest are they whom the LORD receiveth, they taste and see how gracious He is. What happy blissful moments do they spend in His company. All the great, rich, and pleasant things in this world are less than nothing compared to the joy they have in thus having communion with CHRIST. It is by virtue of this communion that the members of the Body grow in grace, thus do they go from strength to strength, "rooted and built up in Him" Who is head over all, even CHRIST. As it is truly said,

"They who wait upon the LORD,  
In strength shall still increase."

Thus we find that in every stage of the Christian's walk in life, the loving hand of his Redeemer and Guide may be discerned. The life of holiness implanted in baptism is not left to struggle on alone, without the means of drawing strength, continually renewed from Him, the source and ever-flowing fountain, but this blessed Sacrament is provided that it may increase in strength and beauty, till every man appear before God in Zion.<sup>1</sup> It is in fact the sufficient nourishment of the people of God, sustaining them in spiritual health and strength throughout their journey in the wilderness, their pilgrimage to the Holy Canaan, their being fashioned, fitted, and builded into the spiritual Temple of God, their being perfected until they come to the measure of the stature of the fulness of CHRIST.

4. *Ministries.*

These are given expressly for our perfecting,

<sup>1</sup> Ps. lxxxiv. 7.

for the perfecting of the saints,<sup>1</sup> consequently they must be necessary for our steady advance in holiness. They were given, as S. Paul says, with the object that we might all come unto a perfect man, unto the measure of the stature of the fulness of CHRIST. And the same apostle in writing to the Thessalonians<sup>2</sup> says, "And we beseech you, brethren, to know them which labour among you, and are over you in the LORD, and admonish you, and to esteem them very highly in love for their work's sake." As they are sought in faith, seeing the LORD ministering through them, they are effectual means for strengthening and guiding us in spirit, quickening us in hope and joy, and in helping us forward in that holiness without which no man can see the LORD. Remember, "they watch for your souls, as they that must give account, that they may do it with joy, and not with grief;"<sup>3</sup> and we must be careful that we despise not the day of small things. We may not judge

<sup>1</sup> Eph. iv. 12.<sup>2</sup> 1 Thess. v. 12, 13.<sup>3</sup> Heb. xiii. 17.

with the fleshly eye. We must see this ordinance of the LORD in faith, and He will minister to us abundantly of His infinite love and mercy.

### 5. *Prayer.*

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy-seat."

This is most necessary in the path of holiness. Prayer in the family, prayer in the closet. The Spirit that sanctifieth us, begetting us in CHRIST is a Spirit of prayer.<sup>1</sup> It is the great means whereby faith exerts itself to perform its whole work, and pours itself forth in all holy desires and affections.<sup>2</sup> It is a means of transfiguring us into the likeness of CHRIST in holiness, and making our spiritual faces to shine, as His was transfigured when He prayed.<sup>3</sup> We are exhorted by the Apostle to pray without ceasing.<sup>4</sup>

Is not GOD always present, always at leisure to be spoken with, always easy of access?

<sup>1</sup> Zech. xii. 10; Gal. iv. 6.

<sup>2</sup> Ps. lxii. 8.

<sup>3</sup> S. Luke ix. 29.

<sup>4</sup> 1 Thess. v. 17.

He has no interest that will clash with our happiness. He never mistakes our meaning. By praying in secret, we give GOD the glory of being everywhere present, and seeing, and knowing all things. We acknowledge not only His general providence as taking care of communities and families, but His particular providence in watching over us individually. We express our faith in His presence, His power and His love. Here we have an opportunity of giving full scope to our feelings, varying our requests according to our necessities, pouring out our whole spirit and soul before GOD, with a freedom that could not be effected before our dearest friend. Were we able to ascend into heaven every morning and evening, to offer our devotions at the footstool of the Most High, and then return again to the earth, what a life of holiness would we lead, and what fervent prayers and thanksgivings would ascend up from our heart; and yet, are we not while here on earth, as much before the eye of GOD? The fact is, we fail in our prayers,

because we fail to realize the *presence* of GOD with us. If there be infirmities in our prayers, such as wandering thoughts, coldness, or the like, we are to remember that we are not heard for the goodness of our prayers, nor answered for the fervency of our petitions. That which makes our person accepted obtains acceptance for our prayers also. We, and all we do, and all we say, are only accepted in the Beloved; "For through JESUS CHRIST we have an access by one SPIRIT unto the FATHER."<sup>1</sup>

The Scriptures do not give any express directions as to how often, and when, we ought to pray, further than by general intimation that this should ever be our attitude. We ought always to be in the spirit of prayer. But still it is necessary there should be some stated times for retirement for this purpose; it should be at least twice a day. As David says, "In the morning will I direct my prayer unto Thee, and will look up;"<sup>2</sup> and again, "It is a good thing to give thanks unto the

<sup>1</sup> Eph. ii. 18.

<sup>2</sup> Ps. v. 3.

LORD, and to sing praises unto Thy O most High; to show forth Thy kindness in the morning, and Thy goodness every night.”<sup>1</sup> GOD’S loving kindness flows out to us in its freshness every day, enabling us to begin the day with a glad heart, and in the evening we can love and rejoice in His faithfulness, who has never forsaken us. Morning and evening prayer should therefore never be neglected. Prayer has been justly compared to a key that in the morning opens the treasure of GOD’S mercies, and in the evening shuts us up in His protection and safeguard.

These regular devotions are clearly a religious duty, and more may be recommended according to our several opportunities. “Evening and morning and at noon I will pray, and cry aloud, and He shall answer me with His voice.”<sup>2</sup> “Seven times a day do thou praise the Lord, because of Thy righteous judgments.”<sup>3</sup> Daniel, in a time of sore distress, “fell upon his knees *three* times a day, and

<sup>1</sup> Ps. xcii. 1.    <sup>2</sup> Ps. lv. 17.    <sup>3</sup> Ps. cxi.

and gave thanks before his GOD."<sup>1</sup> And our LORD's exhortation, after an intimation of coming judgment is, "Watch ye, therefore, and pray *always*, that ye may be accounted worthy to escape these things that shall come to pass, and to stand before the Son of Man."<sup>2</sup>

Ejaculatory prayer too is most comforting and strengthening. Lift up your heart to GOD in the midst of your daily toil ; think upon His goodness,—His love,—the way in which He shapes our ends, and fits each back for its burden. Pray that He may shield you from every temptation,—that His heavenly light may continually shine on you,—that He may accept the work of your hands, and bless and prepare you by means of your present work, for the work He has for you in the next dispensation.

But we must guard against thinking too highly of ourselves, and making a separate life of the spiritual life which is in each, and which is indeed merely part of a life com-

<sup>1</sup> Dan. vi. 10.

<sup>2</sup> S. Luke xxi. 36 ; xviii. 1.



mon to every member of the Body of CHRIST. In this way the true standing of each man has been both unduly exalted on the one hand, and unduly depressed on the other; he has been exalted into an independence of his fellow members in the body, and he has been degraded below his true glory, which is to be a part of the CHRIST of GOD. We must give heed to our brethren around, and resist that selfishness which is one of the most marked and deplorable characteristics of the present day.

“Prayer is the Christian’s vital breath,  
The Christian’s native air :  
His watchword at the gates of death ;  
He enters heaven with prayer.

“O Thou by Whom we come to GOD,  
The Life, the Truth, the Way !  
The path of prayer Thyself hast trod ;  
LORD ! teach us how to pray.”

#### 6. *Worship.*

“Having therefore, brethren, boldness to enter into the holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us, through the veil, that is

to say, His flesh ; and having an high priest over the house of GOD ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."<sup>1</sup>

This is a direct exhortation by the Apostle to the practice of worship—a far different thing from prayer. And indeed this practice is indispensable for advancement in holiness. The way into the holiest of all is opened for us that we may enter in. God's purpose requires that we should avail ourselves of the privilege of access which our blessed LORD has purchased for us with His own blood. The Apostle in the passage quoted is referring to the highest character of worship, which is not only a means of glorifying God, but is absolutely necessary in order that by the ministry of the word, and in the administration of the Sacraments, His grace may be communicated to the Church.

Worship is indeed the highest and holiest

<sup>1</sup> Heb. x. 19—22.

exercise in which we can be engaged either in this world or the world to come. It calls forth every spiritual faculty and keeps each in its due and proper place, hence its importance to the life of holiness. We are an holy priesthood—we offer up spiritual sacrifices in the name and through the mediation of an High Priest even JESUS, the High Priest of our profession. His action in the worship crowns and consecrates ours.

Since boldness to enter into the holiest has been vouchsafed us, JESUS having entered within the veil, and our hearts having been sprinkled by His blood from an evil conscience, and our bodies washed with pure water, we are called upon to offer to Him thanksgiving and praise in a worship which shall at once acknowledge our oneness with Him and witness to the presence of the HOLY GHOST. The privilege of access has been purchased at a great price, and we are bound to avail ourselves of it by every possible means. It has been truly said that there is not for the righteous any other resource than

to lean on the arm of the Eternal, and when faith is strong and enlightened by a deeper knowledge of the purpose of GOD, it will not fail to show itself in a habit of worship and by a burning zeal for the perfecting of the Body of CHRIST.

Those who worship here below in spirit and in truth are those who shall pass to that blessed place of which the Apostle declared, "I saw no temple therein, for the LORD GOD Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of GOD did lighten it, and the Lamb is the light thereof."<sup>1</sup>

"O LORD of Hosts, how blest are they  
Who to Thy courts repair,  
Who in Thy temple love to dwell,  
And sing Thy praises there."

#### 7. *Works of Piety and Charity.*

"Pure religion and undefiled before GOD and the FATHER is this, to visit the fatherless

<sup>1</sup> Rev. xxi. 22, 23.

and widows in their affliction, and to keep himself unspotted from the world."<sup>1</sup>

Being engaged in Works of Piety and Charity is a great safeguard against temptation, and is a condition in which we are constantly receiving help and strength from above. Relieving the wants of our poorer brethren, ministering aid to the sick, and speaking words of comfort and joy to the dying, are works which in their nature lift us up as it were out of ourselves, and take us into a purer region where all is sanctity and peace. "Blessed is he that considereth the poor; the LORD will deliver him in time of trouble."<sup>2</sup> Following in the footsteps of our Blessed LORD must be walking in the path of holiness. He came into this world visiting us in our low estate, and ministering unto us the words of eternal life—the consolations of GOD. He was ever ministering to His people, and His ministering never did cease and never can cease through all eternity. The fountain of everlasting life once opened

<sup>1</sup> S. James i. 27.

<sup>2</sup> Ps. xli. 1.

hall flow on for ever. His life was a life of love—a life of ministry, and in every member of the body in whom is His life must be seen the Spirit of love—the Spirit of ministry—which is in the Head. And this will be the more clearly seen as we stand confirmed in the path of holiness—as we approach unto the perfect man—unto the likeness of the Risen Head. What we have received is not for ourselves alone, but for others. No man liveth unto himself.<sup>1</sup> The love of CHRIST constraineth so that we live not unto ourselves, but to Him Who humbled Himself and became obedient unto death, even the death of the cross. And if to Him, then to those who are one with Him, bone of His bone, flesh of His flesh.<sup>2</sup> Following in His blessed footsteps we should give up ourselves for His Body's sake, counting the welfare of our brethren the main object, and waiting for our blessing to come with theirs. We ought to feel ourselves trustees of what we have received, and count it our chief joy to be able

<sup>1</sup> Rom. xiv. 7.

<sup>2</sup> Eph. v. 30.

to minister and give up everything to the well-being and good of the whole.

It is our eternal destiny to minister to others of the fulness we have received, and this should press even now on the spirits of those who have already received the earnest of the powers of the world to come.

Why is it we are stirred up to minister? Is it not because CHRIST the One great Minister of the sanctuary dwelleth in us? Is not this movement the action of the life of CHRIST within, yearning for manifestation—longing to carry on in the mystical body the gracious, loving, glorious deeds He even did while in weakness on earth. “Greater works shall ye do,” He said Himself, “because I go to the FATHER.”<sup>1</sup>

Each one of us has his or her mission to the suffering creation of GOD—each one is called upon to carry out in the world the work of which our Blessed LORD left us the pattern and example. Each should shine as a light in the world. As the sun not only

<sup>1</sup> S. John xiv. 12.

enlightens but also enlivens with his fruitful rays the face of the earth, and cheers every creature upon it, so should the light of the Christian pilgrim shine before men. Clear proofs of the love of GOD in their hearts should be given by love to the brethren. Love in the heart must find expression in action. It will communicate its gracious rays, and the FATHER of lights will have the praise. The FATHER calls upon His children to do good to others that He may be manifested in them and glorified thereby. And what more glorious calling could we have on earth than manifesting the FATHER, and bringing glory from man to GOD? No motive less than the glory of GOD must exist. If at times we find our hearts grow cold in the practice of brotherly love, let us seek for an increase of faith and for the promised assistance to enable us to love others as GOD has loved us. It is by this love of the brethren which the Spirit of JESUS writes in our hearts that the life within is demonstrated to the world without. It is thus the two tables are



joined together ; and love to Him that begat is revealed in love to them that are begotten of Him.

In the care of the poor—the ministering to the sick—the educating the little ones of CHRIST'S flock, and in the innumerable modes by which, however limited our time or means may be, we are able to show forth our love to our brethren, there is play for every good fruit of the Spirit. Moderation and patience, purity, and tenderness, pity and mercy are all called forth at every stage of our labour.

In ministering to others we forget ourselves. By being constantly used as instruments of GOD in such acts of piety and mercy we are ourselves sanctified and mightily uplifted in the way of holiness. The practice of love must be helpful, as S. Clement says, "Love unites us to GOD, love covers a multitude of sins, love endures all things, is in all things patient, there is nothing mean, nothing proud in love, love admits not of divisions, love is not contentious, love does all things in har-

mony, in love were all the elect of GOD perfected, without love nothing is well-pleasing to GOD."

We must rejoice with them that rejoice, and weep with them that weep. The apostolic injunction is "Bear ye one another's burthens, and so fulfil the law of CHRIST,"<sup>1</sup> the law which CHRIST not only gives but illustrates. He was ever manifesting this law among men. He was ever among them, suffering in their suffering, and sympathising with them in their afflictions. It was His meat and drink to do the Will of His FATHER. It must be ours to do works of mercy and love, to minister to our brethren as the angels minister to us as the heirs of salvation,<sup>2</sup> in short to continue in the mystical body the example set by our LORD Himself in His own personal body.

"Give them to know Thy Name, to bear Thy Cross,  
Counting for heavenly joy all present loss,  
Through every cloud of earth Thy love to see,  
And step by step to follow only Thee."

<sup>1</sup> Gal. vi. 2.

<sup>2</sup> Heb. i. 14.

The field of labour is extensive and becomes more so day by day as the population of our towns and villages increases. We need not look away far, the work is near our own homes. In the dark and dreary alleys and courts, and in the poverty-stricken homes of the poor. Look around on the mass of ignorant children—ignorant of the first principles of the doctrine of CHRIST—of the glorious tidings which as angels of mercy we have the privilege of proclaiming to them. Poor wretches, all the more to be pitied because of the very education they are receiving !

Look at the poor sick, with much suffering and few comforts, with none perhaps to cheer the dreary hours passing with never-ending monotony. See the aged poor nigh unto the end of their pilgrimage, debarred from the pleasures of GOD'S House and the joy and peace of His sanctuary. Can we not take some glorious spark of light and fire from the Altar of GOD into these dark and wretched dens of poverty and crime? Can

we not read to some who will hearken to the glories of the Kingdom of which they are the inheritors, and of the joys set before them with the very object of helping them to tide over their present apparent wretchedness and to bear it with Christian fortitude?

Here then is work in which we may engage and by means of which we shall increase in likeness to our SAVIOUR—fulfilling the law of CHRIST, and showing forth our faith by our works, evidencing that the Spirit of holiness is dwelling within, by the manifestation of that Spirit in the deeds of the body. Those who thus labour shall one day hear the voice of the Almighty Judge saying, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”<sup>1</sup>

“I long to know, and to make known  
The heights and depths of love Divine,  
The kindness Thou to me hast shown,  
Whose every sin was counted Thine.  
My GOD for me resigned His breath!  
He died to save my soul from death!

<sup>1</sup> S. Matt. xxv. 40.

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“How shall I thank Thee for the grace  
On me and all mankind bestowed?  
O that my every breath were praise!  
O that my heart were filled with GOD!  
My heart would then with love o’erflow,  
And all my life Thy glory show.”

## CHAPTER XVIII.

*Walking in the Path of Holiness.*

LET us not with a false humility say we cannot be holy. We are under an obligation, because we are bought with a price.—We are not our own ; “ but now being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life.”<sup>1</sup> “ For the law of the Spirit of life in CHRIST JESUS, hath made us free from the law of sin and death.”<sup>2</sup> The end set before us is likeness to the One Perfect Man. Man was indeed created in the likeness and image of God ; he lost the likeness and marred the image, but both the likeness and image are restored to him in regeneration and resurrection, by virtue of the perfect restoration brought about by the obedience of the Son of Man. He was made sin

<sup>1</sup> Rom. vi. 22.<sup>2</sup> Rom. viii. 2.

for us Who knew no sin, and He rec us to GOD by His death, and obtai us the Spirit of GOD, that we might power be made over again in a cond which sin should never any more defi

Therefore let us not in despair against perfection such as is set before. Remember the word of the LORD to His children in CHRIST is "Be ye holy, for I am holy,"<sup>1</sup> and we shall be dishonouring Him if we doubt that He can sanctify us, and serve our whole spirit, soul, and body less unto the coming of our LORD JESUS CHRIST. The holiness of GOD is that which no imperfect holiness will do. If we could accept of anything but a perfect holiness, He would cease to be a God!

No earthly pattern is here set before us but the unimpeachable and absolute holiness of GOD. As it will raise our aspiration to look upon the highest pattern, so it will humble us concerning ourselves. Thus

<sup>1</sup> 1 S. Pet. i. 16; Lev. xix. 2; xx. 7.

dency of the earthly mind is the comparison of man with his fellow man. He compares himself with his fellow, and flatters himself with a comparative holiness. But this is not the way of humility. O flatter not thyself that thy negative viciousness of life can pass for a virtuous and holy abiding in GOD! What wonder is it thou canst not see thy spots and blemishes in the muddy streams of profane men's lives. Look into the clear fountain of the Word, and there discern and wash them, and though thy sins be as scarlet they shall be made white as snow. Consider the infinite holiness of GOD, and this will humble thee to the dust.

Holiness should be the peculiar characteristic of the walk and conversation of those who have been sealed against the day of redemption<sup>1</sup> with the Spirit of holiness, and are waiting for the LORD from heaven, and without this holiness we can never see the LORD. He demands of us not only unimpeachable righteousness,—an entire conformity to His

<sup>1</sup> Eph. iv. 30.



revealed Will in all our thoughts, in all our words, and in all our actions, but that we be "perfect, even as our FATHER in Heaven is perfect"<sup>1</sup>—holy in all manner of conversation and godliness.

And this way of holiness is a way strewed with flowers of GOD's planting ; it is a way of peace, a way paved with love like Solomon's chariot.<sup>2</sup> Our very moving, acting, walking in this way of holiness, is a spiritual pleasure and delight. Every good work is done with joy, the very labour of the way is pleasant ; it is a high exalted way above all other ways ; it lifts us into heavenly places in CHRIST JESUS, or rather makes us realize our position there in Him, and grasp the truth of our heavenly citizenship. It is heaven brought to earth. The sweetness and the happiness of the way are greater than can be described. Each day we gain experience, each day receive more power over sin, and are enabled to walk nearer to GOD. Oh, may those who thus walk find, like Enoch,

<sup>1</sup> S. Matt. v. 48.

<sup>2</sup> Song of Sol. iii. 10.

that they "*are not*, for GOD has taken them."<sup>1</sup> One object is before, and the LORD causes His children "to walk by the rivers of waters in a straight way, wherein they shall not stumble."<sup>2</sup> He leads them by His SPIRIT, and causes them to be kept happily to the end of their course, enabling them to finish it to their everlasting joy. Their steps throughout the way are ordered by the LORD.

"Though disappointments oft abound,  
And sorrows may our souls surround,  
We gain relief from this sweet word,  
'Our steps are ordered by the LORD.'"

All real progress in spiritual life depends upon the abiding in the peace and love of GOD, which can only make itself felt in consciences already purified by the blood of sprinkling. Abiding in CHRIST we have the grace requisite to perfect holiness, and not one moment are we exempt from the duty, or deprived of the power to abide in Him. Whether we wake or sleep, whether we rest or labour, whether we serve GOD in the

<sup>1</sup> Gen. v. 24.

<sup>2</sup> Jer. xxxi. 9.

world, or worship Him in His house, He Who saith, "Abide in Me," saith also, "and I in you." This is our constant strength, our sure defence. If we do the one, keeping our baptismal grace, He will do the other, by the indwelling of the HOLY GHOST. Nothing but sin can separate us from GOD. Nothing can separate us from the love of GOD, for He loveth the sinner, while He hates the sin. Let us hold fast this truth—Look upon the marvellous love of GOD, and it will beget love in ourselves; GOD commendeth His love towards us, in that while we were yet sinners, CHRIST died for us.<sup>1</sup> Let us have the persuasion of the Apostle Paul, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD."<sup>2</sup>

It is by love that man is drawn out of himself, and enabled to tread the path of suffering which leads to glory. For we must

<sup>1</sup> Rom. v. 8.

<sup>2</sup> Rom. viii. 38, 39.

follow the LORD to His cross and to His grave,—follow Him in His resurrection and ascension,—enter with Him into the presence of God, through faith in His blood, and intercession, and take our seat with Him in heavenly places. We must follow Him in the strength of faith and hope, to that future throne on which He will surely sit, and to which He will lift up His Bride. It is only following Him by faith in all the acts of His salvation, that we can obtain the grace of perfect union with Him in the several stages of His mighty work.

By this fellowship the world is kept under,—we realize our position here as strangers and pilgrims, having no abiding place in the flesh. By this union the old man is crucified and the new man raised up,—we are enabled to die to sin, and live to GOD, counting all things but loss for the excellency of the knowledge of CHRIST JESUS our LORD, and waiting in the beautiful garments of the expectant Bride, the coming of the heavenly Bridegroom.

At every step we are taught the great lesson of humility. At every stage we feel the need of the Intercessor on high, and the necessity for the work of the HOLY SPIRIT of GOD within. It was by virtue of His sacrifice that the HOLY GHOST was given, it is by virtue of His intercession that the HOLY GHOST yet remaineth with us to mould and fashion us for our place and position in God's eternal temple.

No step in spiritual growth are we able to take of ourselves. There is no such thing as perfecting in the flesh what has been begun in the Spirit. Of this deadly error the Apostle warns the Galatians. Our sole refuge is the GOD of our salvation. To Him must we flee for the strength and help we shall so much require. For think not that no sacrifice is required. Why the very life of a Christian should be a life of sacrifice—that the perfect sacrifice of the Head might in measure be seen in the members. There must be no living at ease—no sowing to the flesh—no self-indulgence—no hiding of sins

that are yet clung to, but a daily conquering of self, of some evil desire—some evil longing—a continual bringing of the body into subjection—indignation at the bondage of sin—searching of heart, humility before GOD—openness of willing confession, a daily taking up the Cross of CHRIST, a bearing about in the body the dying of the LORD JESUS, that the life also of JESUS may be made manifest in the body.

The warfare we are engaged in is by no means of a simple character. It requires strong purpose and bent of will, yielding the will in subjection to CHRIST, that the strivings of the flesh may be resisted, and its weakness and faintings overcome. No half measures will do. There must be a giving up of self entirely to GOD, a perfect dedication of the whole being, and this not by fits and starts, but by a continuous act of the will. No mere temporary effort and thinking we have conquered, falling back again to spiritual inactivity. For the adversary will lessen his attacks that we may think ourselves secure

with the very object of bringing about spiritual inactivity, and then take us in unguarded moment, and find an easy vic There can be no pause in the race set be us, we must habitually present our bo living sacrifice, for this only is our reason service.

Ever fighting must the pilgrim move  
ward. Sometimes even weary he cries,

“Fain would I leave the world below,  
Of pain and sin the dark abode,  
When shadowy joy or solid woe  
Allures or tears me from my GOD,  
Doubtful and insecure of bliss,  
Since faith alone confirms me His.”

“Till then, to sorrow born, I sigh,  
And gasp and languish after home ;  
Upward I send my streaming eye,  
Expecting till the Bridegroom come ;  
Come quickly, LORD ! Thy own receive  
Now let me see Thy Face and live.”

We must stand willing, if the sacrifice demanded, actually to part with all for faith of JESUS CHRIST. We must count knowledge of Him to be of more worth,

the being found in Him of more importance than all else beside. We must share the faith of Abraham, who by faith sojourned in the Land of Promise "as in a strange country," because "he looked for a city which hath foundations, whose builder and maker is God."<sup>1</sup> We must share the faith of Moses, who chose "rather to suffer affliction with the people of GOD, than to enjoy the pleasures of sin for a season, esteeming the reproach of CHRIST greater riches than the treasures of Egypt."<sup>2</sup>

We must not be ashamed to confess Him before men, though reproach should follow our footsteps. We must take up the cross He bore, and leaving our reputation for wisdom and prudence to the world's mercy, "go forth to Him without the camp, bearing His reproach."<sup>3</sup> No half-course will do: "My son, give Me thy heart,"<sup>4</sup> is the requirement of our great Head, and this implies

<sup>1</sup> Heb. xi. 10.

<sup>2</sup> Heb. xi. 25, 26.

<sup>3</sup> Heb. xiii. 13; S. Luke xiv. 26, 33.

<sup>4</sup> Prov. xxiii. 26.



a denying of ourselves all ungodliness and worldly lusts,—the sacrifice of all we prize if necessary for the honour and service of God. This is dedication to the service of God.—This is being sanctified to His use.—This is holiness, without which we cannot see the LORD. All outward trials received in faith become outward mercies; for the HOLY GHOST keeps the heart settled with its whole trust and confidence upon the promised aid; so that if the trials increase He makes them redound to the glory of GOD. The greater the suffering of the outward man, the greater the renewal of the inward man, and the stronger the evidence of our being the loved of God; for as the Apostle S. Paul teaches us, “If we endure chastening, God dealeth with us as with sons . . . but if we be without chastisement, whereof all are partakers, then are we bastards, and not sons.”<sup>1</sup> And so the wise man saith, “My son, despise not the chastening of the LORD, neither be weary of His correction; for whom

<sup>1</sup> Heb. xii. 6, 8; Rev. iii. 19.

the LORD loveth He correcteth, even as a father the son in whom he delighteth.”<sup>1</sup>

“How oft the gloomy shadows  
Are deep in sorrow’s night,  
When lo ! the clouds are broken,  
And suddenly ’tis light :  
And oft my steps seem hindered,  
My path I cannot see,  
But soon the way is opened,  
And all is clear to me.”

<sup>1</sup> Prov. iii. 11, 12.

## CHAPTER XIX.

### *The Difficulties of the Way, and the Glory the End.*

THE way of holiness is, as we have seen, the way to perfection.—The way and the end is CHRIST.<sup>1</sup>

“Thou art the Way, the Truth, the Life,  
Grant us that way to know,  
That truth to keep, that life to win,  
Whose joys eternal flow.”

Here in the mortal we have but the fruits of the Spirit, and live by faith, and not by sight, and are not full grown in CHRIST. But holiness in CHRIST is verily glorification begun, as glorification is holiness perfected for the Apostle S. Paul teaches us, “If ye have the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your

<sup>1</sup> S. John xiv. 6.

tal bodies by His Spirit that dwelleth in you."<sup>1</sup>

Therefore let us take heed how we check or impede the operations of the HOLY SPIRIT within us. Let us daily, nay hourly, examine ourselves. Have we defiled our garments? have we kept unspotted from the world the white raiment wherewith CHRIST hath clothed us? Have we walked in the integrity of our high calling, and as befits those pilgrims who are looking for the resurrection morn—waiting to see the King in His glory? Ah, these are solemn thoughts, for that incorruptible crown for which we strive cannot be obtained without we have unreservedly put aside all that the natural longs for—all that the earth offers—the unripe fruit so beautiful to the eye of sense—so fair to look upon and yet so deadly in its effect. There must be within, the purity, the holiness, the sanctity of a life begotten of the FATHER in the waters of baptism—a consciousness within of the action of the Spirit of GOD—the

<sup>1</sup> Rom. viii. 11.

possession of that peace of GOD which speaketh to us even now under the cross and which is apprehended in the Spirit known not otherwise, for it passeth all standing.

Let us abide in the holiness where we have been clothed—covered as with the mantle of the LORD. Let us not be “standing in the way of sinners, nor sitting on the seat of the scornful,” but walking in the counsel of the godly, finding our comfort in the law of the LORD, and meditating day and night therein. He who thus shall be “like a tree planted by the stream of water, that bringeth forth his fruit in season; his leaf also shall not wither, whatsoever he doeth shall prosper.”<sup>1</sup>

Imperfection is necessarily our lot and fierce is the conflict we must continue to wage, in order to continue steadfast and faithful in our standing in CHRIST. “Fight not against flesh and blood, but against principalities, against powers, a

<sup>1</sup> Ps. i. 3.

the rulers of the darkness of this world, against spiritual wickedness in high places.”<sup>1</sup>

But let us not despair. If we ever feel weary and inclined to give way under temptation, let us turn to the Fountain of all strength and pray for a fresh supply; and He will surely strengthen us if we are only found waiting on Him. If God brought forth from the tomb the great Shepherd by the blood of the everlasting covenant, He can and will, by the same almighty power, work in us so as to perfect and mould us according to His holy will. It is an everlasting covenant, which has been sanctified by the blood of CHRIST JESUS, and that covenant relates not only to the victory which our great Head hath gotten for Himself, but also to that which He hath gotten for His members.

Has not He, Whose word is unchangeable, Whose power and love are incomprehensible, promised us strength, and will He not

<sup>1</sup> Eph. vi. 12. “Work out your own salvation with fear and trembling.” Phil. ii. 12.

perform? Consider His gracious promises and assurances: "Surely goodness and mercy shall follow me all the days of my life."<sup>1</sup> "This GOD is our GOD for ever and ever, He will be our guide, even unto death."<sup>2</sup> "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand."<sup>3</sup> "He will not suffer thy foot to be moved, He that keepeth thee will not slumber."<sup>4</sup> "The LORD is my light and my salvation, whom shall I fear? the LORD is the strength of my life, of whom shall I be afraid? In the time of trouble He shall hide me in His Pavilion; in the secret of His Tabernacle shall He hide me, He shall set me up upon a rock."<sup>5</sup> "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that

<sup>1</sup> Ps. xxiii. 6.<sup>2</sup> Ps. xlviii. 14.<sup>3</sup> S. John x. 27, 28.<sup>4</sup> Ps. cxxi. 3.<sup>5</sup> Ps. xxvii. 1, 5.

wait upon the LORD shall renew their strength ;  
they shall mount up with wings as eagles ;  
they shall run, and not be weary, and they  
shall walk and not faint.”<sup>1</sup>

“ He gives the conquest to the weak,  
Supports the fainting heart ;  
And courage in the evil hour  
His heavenly aids impart.  
Mere human power shall fast decay,  
And youthful vigour cease :  
But they who wait upon the LORD  
In strength shall still increase.

“ They with unwearied feet shall tread  
The path of life divine ;  
With growing ardour onward move,  
With growing brightness shine.  
On eagles’ wings they mount, they soar,  
Their wings are faith and love ;  
All past the cloudy regions here,  
They rise to heaven above.”

And let us take courage, for the day is  
at hand, the morning streaks of light whereof  
can be already perceived in the spiritual  
horizon, when we shall receive the crown of  
our regeneration, and the reward of our

<sup>1</sup> Isa. xl. 29—31.



abiding in holiness in the change of the mortal into the likeness of our LORD's glorious body. Then shall our actions, unfettered by the corruptions of the natural, at length rise to the level of our spiritual aspirations, and God shall henceforth behold only His own spotless mirror in all our thoughts, words, and actions, for "we know that when He shall appear we shall be like Him, for we shall see Him as He is."



